The CHRISTIAN CENTURY

Published Weekly

The Christmas Revelation

An Editorial

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The Common Man

By James McBride Dabbs

Prayers for Christmastide

By Clarence Seidenspinner

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In This Issue

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The Christian Century

December 15, 1943

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Calendar of Coming Events

Dec. 15. Central Methodist Church Forum, Detroit, Mich.; Norman Thomas, speaker.
Dec. 19. Benevolence Sunday, Disciples of Christ.
Dec. 19. Fourth Sunday in Advent.
Dec. 19. Ford Hall Forum, Boston; Pierre Van Paassen, speaker.
Dec. 19. Chicago Sunday Evening Club; William P. Merrill, speaker.
Dec. 21. St. Thomas's Day.
Dec. 21. Federal Council of Churches, Department of Evangelism, New York.
Dec. 22. Channukah.
Dec. 25. Christmas.
Dec. 26. Sunday after Christmas.
Dec. 26. Ford Hall Forum, Boston; Albert Edward Wiggam, speaker.
Dec. 26. Student Recognition Sunday, Methodist Church.
Dec. 27. St. John the Evangelist's Day.
Dec. 28. Holy Innocents Day.
Dec. 28-31. Methodist Annual Conference on Ministerial Training, Evanston, Ill.
Dec. 28-Jan. 3. Planning Conference, Student Christian Movements, Wooster, Ohio.
Dec. 29, 30. American Catholic Philosophical Association, Chicago.
Jan. 1-31. Bishops' Crusade for World Peace, Methodist Church.
Jan. 1, 2. Christian Unity Conference, Washington, D. C.
Jan. 1-6. Universal Week of Prayer.
Jan. 2. Ford Hall Forum, Boston; Max Lerner, speaker.
Jan. 3-7. Foreign Missions Conference, Chicago.
Jan. 6. Fast of Tebet.
Jan. 7, 8. United Stewardship Council, Chicago.
Jan. 9. Ford Hall Forum, Boston; Emil Ludwig, speaker.
Jan. 10. Methodist University Senate, Cincinnati, O.
Jan. 10-12. Home Missions Council Annual Meeting, New York.
Jan. 11. Association of Schools and Colleges of the Methodist Church, Cincinnati, O.
Jan. 16. Ford Hall Forum, Boston; Irina Skariatina, speaker.
Jan. 19. Central Methodist Church Forum, Detroit; C. J. Hambro, speaker.
Jan. 23. Ford Hall Forum, Boston; Harry A. Overstreet, speaker.
Jan. 26. Central Methodist Church Forum, Detroit; Edward C. Lindeman, speaker.
Jan. 26-28. Consultative Conference, Professional Religious Workers with Students, Chicago.
Jan. 30. Ford Hall Forum, Boston; Maurice Hindus, speaker.
Jan. 30-Feb. 6. Interdenominational Youth Week.
Feb. 2. Central Methodist Church Forum, Detroit, Mich.; Henry Hitt Crane, speaker.
Feb. 6. Charles Street Forum, Boston; John Haynes Holmes, speaker.
Feb. 7. International Council of Religious Education, Chicago.
Feb. 8-10. Alliance of Reformed Churches Holding the Presbyterian System, Princeton, N. J.
Feb. 9. Central Methodist Church Forum, Detroit, Mich.; B. Benedict Glazer, speaker.
Feb. 16. Central Methodist Church Forum, Detroit, Mich.; Stuart Chase, speaker.
Feb. 18-19. Southern Area Council Y.M.C.A., Atlanta, Ga.
Feb. 21, 22. Catholic Conference on Industrial Problems, Chicago.
Feb. 20-27. Week of Compassion, Disciples of Christ.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LX CHICAGO, DECEMBER 15, 1943 NUMBER 50

EDITORIAL

WHEN the eight governments-in-exile were first set up in London, following the nazi sweep across Europe, they seemed like a triumph of diplomatic contriving. It was believed that they would provide centers of "democratic" resistance to fascist tyranny; it became the custom to refer to the countries which these governments-in-exile represented as "the small democracies." And it was believed that they would keep in existence "legitimate" alternatives to the various nazi-sponsored "usurpations." But the government-in-exile scheme is not working so well nowadays. Many of these exiled monarchies give little evidence of being democratic in spirit, and less of having genuine democratic support in their home states. The Greek government-in-exile is one example. The Yugoslav is another. In Yugoslavia the Partisan guerrillas under General "Tito" Broz have now set up their own government, complete with president and council. King Peter's entourage of exiles denounces this as a communist trick further to divide Europe, but that sort of effort to raise a red scare no longer seems to make much impression. At the same time, republican members of the old Spanish Cortes, now exiled in many parts of Latin America, have been meeting in Mexico with the intention of setting up a Spanish republican government-in-exile and seeking recognition for it from the United Nations. Since such a government, if formed, would be quite as "legitimate" as many of the other governments-in-exile, and would have the enthusiastic support of all Latin democrats, in both Europe and the Americas, it is hard to see on what grounds the United Nations could deny it recognition.

Exiled Governments And Free Peoples

Senate Votes to Repeal the Chinese Exclusion Laws

FEW PAPERS gave the attention it deserved to the Senate vote repealing the discriminatory Chinese exclusion laws and allowing Chinese to enter the United States on a quota basis and to become citizens. Several weeks had elapsed since the measure, which allows 105 Chinese to enter the country annually, had been passed by the House of Representatives. It had been pigeonholed since that time in the immigration committee of the Senate, which eventually gave it a grudging endorsement because the number of Chinese it would admit was "negligible." The bill now goes to the President for signature, after which it will become law. The Senate obviously took little thought concerning the effect which its method of handling this piece of legislation would have on the way in which it would be received in China. In this respect it shares the heavy-handed indifference to public opinion in Asia which is characteristic of all imperialist behavior toward our Eastern ally. The President has an opportunity to remedy this blunder when he signs the bill if he will accompany his action with a statement on its significance. There can be no doubt that much more has been accomplished by it than simply to provide an answer to Japanese propaganda. We have acknowledged through this action that our immigration laws have been based on a fallacious theory of racial superiority. Henceforth Chinese are to be treated on a basis of equality with the white and Negro races. Eventually this legislation will form a precedent for the repeal of the other laws which exclude other Asiatics on the basis of their racial origins.

Decade of Repeal Fails To Keep Promise

TEN YEARS ago the Roosevelt administration ended national prohibition of the manufacture and sale of intoxicating liquor in the United States. In so doing it had the support of the American Legion, of taxpayers' organizations, of the Roman Catholic Church, of various shades of liberal opinion and of the interests which stood ready to make money out of the legalization of the traffic. By a highly organized and fabulously financed campaign, these interests made the people—or at least, enough people—believe that repeal was needed to save the nation's youth from crime, its politics from corruption and its pocketbook from the burden of taxation. So the new administration sponsored the twenty-first amendment which repealed the eighteenth. The manufacture and sale of

liquor was again legalized. Now a decade has passed. That is long enough for the promised benefits of repeal to appear. What is the record? The saloon is back, the only difference being that now women fight with men for a place at the bar. Juvenile delinquency has attained the proportions of a national scandal, owing largely to the fact that in this war youth have virtually unlimited access to liquor whereas in the First World War state prohibition dried up this source of demoralization. The illegal manufacture of liquor has never stopped. Bootlegging and hijacking are today rapidly moving toward the front pages in many cities. The liquor industry, frightened for a while into something resembling respectability, has again proved itself to be lawless, unpatriotic and concerned only with its own profits, regardless of the consequences. In spite of the fact that a war is in progress, grand juries have been compelled to probe its defiance of price regulations. Whisky rings in Montreal and New York are as active as ever in their own underground, and their corruption reaches as deeply into politics, from the municipal to the national level, as ever. Desperately determined to make good at least on the point of revenue, the federal government has itself gone into the bootlegging business in Georgia and Missouri by selling federal licenses to liquor dispensers whose activities are prohibited by state law. Meanwhile the consumption of liquor surpasses all records and the demoralization which this creates spreads like social cancer. Ten years ago it was said that prohibition had failed. Today it is clear that repeal has failed even more disastrously.

Repatriates Maintain Silence on Treatment

SEVERAL hundred missionaries were included among the repatriates who reached New York last week on the exchange ship Gripsholm. Most of them came from occupied China, although a few were from Japan and others from the Philippines. The exchange with a similar number of Japanese prisoners was made at Goa on the west coast of India. The first to disembark were ninety-three missionaries, mostly Roman Catholic, from Canada. A number of persons on the ship are being held, as our New York correspondent relates on page 1485, at Ellis Island for questioning. Religious News Service believes that one of these is Dr. William Axling, Baptist missionary in Japan for more than thirty years and former honorary head of the National Christian Council in that country. Dr. Axling was a member of the Japanese Christian delegation which came to this country about six months before the outbreak of war in an attempt to avert the crisis. The conduct of the repatriates of this contingent is different in one respect from that of the shipload which returned fifteen months ago on the Gripsholm. Few have anything to say for publication. The amount of new information contained in the remarks of those who have allowed themselves to be quoted is not large. The reason, as Professor Sterling S. Beath, formerly of Shanghai, indicated, is that both the Japanese and the United States authorities had warned them to speak cautiously. He confirmed a rumor which has long been in circulation concerning one of the reasons why the Gripsholm was compelled to wait fifteen months before it was allowed to return for its second list of repatriates. It was "the readiness on the part of some of the earlier passengers to relate their experiences in detail." In view of the fact that hundreds more are waiting their opportunity to be exchanged, the reticence of the present contingent is easy to understand. They should be welcomed and honored and understood when they keep their own counsel.

Sumner Welles Enters Journalistic Ranks

IF THE FIRST COLUMN which he wrote is a fair sample, Sumner Welles should quickly become one of the most closely followed columnists in the American press. For his journalistic inaugural the former undersecretary of state chose to analyze the Moscow declaration. He paid ungrudging tribute to the value of the promised general international organization. But Mr. Welles then went on to show that such an organization would never attain real life or power so long as a "European advisory commission," or any other inner group limited to a Big Three or Big Four, was left in actual command. "I do not believe," he insisted, "that after this war is won free men and women will for one instant willingly submit themselves to a four-power dictatorship, however benevolent, however paternally wise, it might at first prove to be." But while Mr. Welles was delivering this warning to Americans, Field Marshal Smuts was advising Britain to prepare to balance the postwar power of Russia by some form of amalgamation or federation with the "small democracies in western Europe." This would be to make any new world organization just a revived balance of power, with the Big Three or Big Four coming to the council table surrounded by their small satellites, in this way forming what General Smuts calls "a trinity of equals." Sumner Welles is right: the coming world organization must secure real power, as well as independence, to the second, third and fourth-rank nations. And General Smuts is mistaken in believing that these can secure their future by allowing themselves to be used as makeweights by any of the Big Three or Big Four seeking to contrive a new balance of power.

Few Soldiers Will Vote in 1944

WHEN the Senate killed the bill proposing a practicable method of enabling soldiers to vote *in absentia* at next year's presidential election, and substituted a measure exhorting the forty-eight states to make what provision they would and could for absentee voting, it virtually confirmed the existing disfranchisement of the army and navy. Neither political party can blame the other for this action. Democrats and Republicans, actuated by different motives, contributed almost equally to the majority. Southern Democrats from the poll-tax states fought the Lucas bill because it invaded the sacred right of their commonwealths to disfranchise most of their Negro citizens by demanding the payment of this tax as a prerequisite to voting, and a considerable showing of northern Democratic senators supported them. At the same time, eighteen Republican senators ranged them-

selves on the same side of the question, not out of any partiality for the poll-tax trick or any supersensitive regard for the constitutional commitment of elections to state regulation and control, but apparently because of a strong suspicion that a majority of the young men in the army and navy would vote Democratic if they had a chance to vote at all. There is some evidence to support this conjecture, even apart from the fact that the men in foreign service get all their political news through publications issued by the OWI, which is itself not above suspicion of playing the journalistic game with politically loaded dice. Those who voted for the substitute measure will doubtless resent any imputation that they voted for the disfranchisement of the service men, and will point out that most states have, and all of them can have, provisions for absentee voting. This is true; but the fact remains that, in the present actual circumstances, there will be no significant amount of absentee voting unless the federal government handles it. The constitutional argument against this seems pretty formidable, but it does not appear that pure devotion to the letter of the Constitution, apart from the consideration of partisan and local interests, was the determining factor in the decision.

Rising Italian Protest Against Monarchy

NEITHER the retention of the old king, nor his abdication in favor of his son, nor a regency for the child Prince of Naples will satisfy the demands of the Italian people for political reform, according to the most reliable reports. They want not merely a new deal but a new deck—with no king in it. At a recent public meeting in Naples the venerable and honored philosopher, Benedetto Croce, who favors a regency, put to the audience what he intended as a rhetorical question: "Do we want to abolish the monarchy?" Instead of the desired negative answer, the crowd roared "Yes!" Perhaps the clamor of a public meeting is somewhat less convincing than a Gallup poll as a sampling of public opinion. Perhaps this crowd had really assembled to hear Count Sforza, who followed Croce with a ringing repudiation of the monarchy including the three living generations of the house of Savoy and all its collateral branches and hypothetical future heirs. But this spontaneous viva voce vote is reinforced by the fact that the six principal political parties of Italy are all against the monarchy. Only lately has a monarchical party been organized. Yet the news from Italy as released by the Allied censorship seems slanted toward the monarchy, both by playing down such incidents as the one mentioned, and by frequent reference to the Communist party's opposition to the king—as though this attitude were peculiar to the Communists. Immediately after this meeting in Naples, the AMG issued an order that there should be no more political meetings in the area occupied by our forces. Naturally the demand for a republic is by no means unanimous. A *New York Times* correspondent reports: "Solidly behind the monarchy, Neapolitan priests are praising Crown Prince Humbert in sermons." This is by no means surprising. In view of AMG's ambiguous attitude, or rather its apparent monarchical leanings which are shared chiefly by ex-fascists and the Italian clergy, one wonders to what extent there has already been compliance with the demand of the Knights of Columbus that only Catholics be given posts of administrative responsibility in the parts of Italy under Allied control.

United Nations Refuse Food for India

A BLUNDER of the first magnitude was made when the United Nations Relief and Rehabilitation Administration refused to send food to famine-racked India. Meeting in the comfort of a luxury hotel in Atlantic City, the new United Nations organization acquiesced when the British minister for food, Colonel John J. Llewellyn, said that if any action were taken by the UNRRA for famine relief in India "it would afford no practical relief for this distressing state of affairs." Colonel Llewellyn held that deficiencies in shipping and in handling facilities in Indian ports would cancel out the availability of food. This simply means that it has been decided that thousands of ships which the United Nations possess will be better employed in shipping munitions than in conveying food. This is an understandable position but the title of the man who advocates it should be changed to that of "minister for famine." The policy of starving friends as a method of punishing enemies, which still keeps the steel circle of the hunger blockade drawn tightly around the small nations of Europe, is now broadened to include the starvation of dependents when feeding handicaps the war effort in any way. It is no wonder that Pearl Buck wrote the *New York Times* that the statement of the British minister was certain to have a "very ill effect on thousands of Americans." She pointed out that "the crassest self-interest ought to prompt us to take swift measures to help Britain feed India quickly," since our troops can hardly use India as a base for the attack on Burma if that country is full of the epidemic disease which always follows famine. Her statement that "Japan has offered India plenty of food if the United Nations will safeguard the ships" opens up the weakness of the Allied position from the moral angle. But the same stubborn resistance to reason which has refused to listen to any pleas for mercy for Europe is now set like adamant against relieving starvation in India. Its name is Churchill.

Religious Broadcasting Needs a Check-up

WOULD you believe that there is "$200,000,000 rolling into church coffers each year from radio listeners"? Neither do we. That sum is equal to about 60 per cent of the total amount given annually for the support of all Protestant church activities, local and general, according to the latest reports. Whether or not this figure is accurate—given by *Variety* under the characteristic headline, "Church Big Biz for Radio"—it is undoubtedly true that an immense amount of money rolls in to some of the religious broadcasters. Some of it goes to the support of worthy programs. What troubles *Variety*, and may well trouble those who are deeply inter-

ested in the serious presentation of religion over the air, is that so much of this flood of contributions does not, after all, roll into "church coffers" but goes into the pockets of individual and irresponsible exhorters, free-lance evangelists and independent peddlers of spiritual nostrums who have no more "church" behind them than a microphone with which to send forth their appeals and a postoffice box in which to receive the proceeds. One "phoney preacher" is cited who is said to have "an estimated take of $15,000 a week." This must be a very exceptional case and, in the nature of such things, the estimate must be highly conjectural, for one of the objectionable characteristics of these adventurers who trade in the name of religion is that they make no reports and submit to no audits. These racketeers are the radio counterparts of the fly-by-night store-front "missions," from which they differ as a wholesale or jobber's business differs from retail, the goods distributed by both being the same shoddy stuff. It is regrettable that no way has yet been devised of protecting the public from their exploitation without submitting the promulgation of religion to a censorship which would be even more odious and more damaging to religion than they are. Meanwhile, when these pirates of the ether ask you to pray, pray; when they ask you for money, watch!

The Christmas Revelation

CHRISTIANS believe that the first Christmas day was the most important date in the calendar of human history. Like all birthdays of the great, its significance becomes apparent only when subsequent events have revealed the place in history which the newborn child was destined to take. The birth of Jesus Christ derives its significance from the faith which his life and his fate first kindled in the little community of his followers and spread through them into the whole world. Inevitably, the mind of the early Christian community would be drawn with irresistible fascination back to his birthplace, his parentage and the circumstances of his coming into the world, to reconstruct the scene and preserve it in memory.

The young church pondered fondly on the birth of Christ as both a tenderly human and an augustly divine event. It cherished such facts as may have been learned from his mother and, as time passed, wove about them a story of mother and child more beautiful and deeply revealing than anything in the world's literature. Scholars may set themselves the task of separating the factual kernel from the legendary embellishment, but their task is as thankless as it is difficult. For the legends created by the faith of the church, if they truly interpret the meaning of the faith, have their own true place in the gospel story.

It must always be borne in mind that we have no other way of seeing the Jesus of history save as the faith of the early Christians shows him to us. Their faith was well formed and widely spread before the oral tradition was written down in our Gospels. To recognize that it was faith which prompted them to preserve and ultimately to record the story of Jesus, including the story of his birth, lays no handicap upon our own faith, though it may lay a handicap upon our curiosity. But it could not have been otherwise. No one save a believer could tell the truth about Jesus. A mere historian, looking disinterestedly upon the moving scene of Jesus and his disciples, could only have written down bare facts. But our concern is not with bare facts seen from the outside. Our concern is with these facts as seen and felt on their inward side by those who experienced them and in whose hearts they kindled a great faith. Apart from their faith we would have had no interest in the facts; indeed, we should have known nothing of them at all, not even of Jesus himself.

The faith of the disciples is itself a historical fact, and this fact is integral to the Fact of Christ. If you separate the figure of Christ from the little community of his disciples, you will have no Christ at all. He does not stand detached from them as a lonely, self-poised figure outside of history to whom all future generations might look back and catch with original vision the revelation of God. Instead, he appeared in history, and entered creatively into history by becoming the head of a little community which gathered about his person. *What happened to those who were in his company* is the only measure we have or need to have in appraising his significance. We need no other record of his doings or his teachings, no other account of his fate, than that which they treasured in memory as the ground of their own faith.

What was this faith whose creative impulsion flowered forth in imperishable legend as well as in the passionate proclamation of historical fact? It was the conviction, incipiently formed by the disciples in their companionship with Jesus and matured after his death and resurrection, that God had expressly sent him into the world on a uniquely divine mission. This mission he discharged partly, but only partly, by his teaching. Though his words went as far as words could go in conveying the message of the Father, they fell short. They stimulated thought, they opened up new insights, they provoked controversy, but they did not create faith.

The deeper truth of the revelation which he carried was imparted to them, not by his words or his deeds, but by the Deed which he suffered when he died upon a cross.

How they were prepared to see his cross as divine revelation is clearly indicated in the gospel story. No one who reads the account can miss it. The singular grace of his Person had drawn them to him with a communal devotion which was at once intimate and awesome. They not only believed his words (as well as they could understand them), but they had grown to love *him*. To see him nailed to the cross was not only a momentary disillusionment of their hopes, but heartbreaking grief. It was as if they, too, had died with him, as indeed one of them, overestimating his courage, had insisted he would do.

Like a beam of light thrown upon a dark scene, his appearances to them in his resurrection illuminated the whole drama in which they had participated. They now grasped his life, his teaching and his death—their total experience with him—as a single Event which they saw in its entirety as God's self-revealing Deed. They were

seized with the glowing conviction that the brief mundane drama of their experience with Jesus carried implications so transcendent that it could not be measured in terms of the Galilean stage on which it had taken place. Kindled by their experience of his resurrection, their imagination leaped to the throne of heaven where they saw their Rabbi seated, now, at the right hand of God.

In this vision their whole point of view was shifted from the earthly stage to the cosmic stage. They now saw that what had happened to them in their companying with Jesus was something God himself had wrought. The Father had *sent* Jesus, and all that had happened was revelatory. In Jesus, God had been saying something to them, something about Himself. The drama in which they had participated was enacted in heaven before it was enacted in Galilee and Judea. The events of which they were witnesses and sharers had a meaning far beyond their immediate perception of them.

In what forms of understanding could they grasp this meaning and make it articulate? Inevitably, they grasped it as the fulfillment of their messianic hope. Jesus was the Messiah whom God had promised! This was the highest category in which they, as Jews, could conceive him. True, he had been slain on a cross, and his messianic work was cut off. But God had raised him up and seated him at his right hand. He would come again, and soon, this time in power, and finish his messianic task as Redeemer of Israel and Judge of the world.

Fantastic, do you say? Only if you fix your attention on the cosmological framework into which they fitted Jesus, and see nothing else. We no longer think in terms of their cosmology. But the cosmology is not the substance of the Event. It was only the conceptual frame in which the divine significance of the Event was first captured and held fast until the revelation could gain a secure foothold in history.

Every element of this cosmic ideology was destined to undergo reinterpretation, and that in the lifetime of the apostles. Its Jewish features gave way to concepts of universal application. The concept of the Messiah, his absentee position at the right hand of God, his second coming, the crucifixion, the resurrection itself—all underwent conceptual revision after Pentecost. As time passed, as the young church expanded, as the tension between their cosmological outlook and the facts of experience (especially the disquieting experience of the Lord's delayed return) grew more acute, and as new minds (pre-eminently the mind of Paul) brought more penetrating insights into the meaning of the revelatory Event than the more pedestrian minds of the original disciples had been competent to bring to it—as this process went on, the conceptual form of the revelation was revised and deepened and enriched.

But the revelation did not change! It could not change, for it was history, an accomplished fact of history, definitive and unrepeatable. It was something God had done in history, and done once for all. Christian thought has fallen into deep confusion because it has failed to distinguish between the divine revelation in Jesus Christ and the conceptual ideology with which it was originally apprehended by those who participated in it. Their ideology was not the revelation. The historical event, including their experience of the event, was the revelation. The birth of Jesus Christ, his character and manner of life, his teaching, his fate and his triumph over death—these, together with the experience of the disciples who shared the experience of their Master, constitute one integral Event in history in which Christian faith discerns the supreme revelation of God.

But the ideas with which these disciples apprehended the revelation were—*their ideas.* They were human concepts, fallible, and revisable as all human concepts must ever be. They were not of the essence of the revelation though they were indispensable if the revelation was to be received. The conceptual ideology of the disciples afforded the open channel, so to speak, through which the divine revelation flowed into and became a part of the living stream of history. No other body of concepts could have caught the meaning of God's Word which he uttered in Jesus Christ, and held it until the revelation became established in a living community. And though these pristine concepts were revised and may be revised again and again in the interest of more exact Christian thought, they will persist to the end of time as the poetic form in which the Christian heart articulates its faith.

It is the sign of a miseducated and narrow mind to see nothing in the origin of Christianity except the cosmological ideas of the first disciples, and to spurn the claim of a divine revelation in history because, forsooth, our cosmological ideas have rendered theirs obsolete. Our generation professes a high devotion to facts. Yet it is an impregnable fact of history that in Jesus Christ there was unveiled a unique revelation of God—of his nature, of his purpose for man, of his self-giving participation in man's struggle and suffering and guilt, and of a way of an assured salvation in which the Creator's clothing of man with a freedom like His own will be gloriously justified.

We have no access to this infinitely precious treasure save as it is given to us in the earthen vessel of a cosmology which the modern mind holds to be naive. But no advance in our knowledge of the universe can ever rob that "naive" cosmology of the glory of having captured the divine revelation of the ultimate meaning of human existence.

If that cosmology has been rendered obsolete by scientific knowledge, it also proved to be inadequate for Christianity's knowledge of its own faith. But its everlasting glory is that it was there to meet Christ when he came! It saved him for us men and our salvation. All we know about Christ—the facts of his life, his character, his teaching, his death on the cross and his resurrection—we know because the disciples had precisely this cosmological outlook and no other. He would not have been recognized had he appeared in any other human context save that in which their cosmological and messianic ideas prevailed. To these unlearned disciples with their particular beliefs and their expectant hearts, he came—and they took him in! And gave him to us!

This is the birth story of our Christian faith. Like the kindly innkeeper who gave the Holy Pilgrims place and room in his stable in whose manger the Christchild was

born, so these fishermen disciples gave him place and room in the highest thoughts they had. But this was enough. From this his lowly entrance into history he makes his way to an imperial throne at the heart of all mankind.

Cairo and Teheran

NOW THAT it is officially acknowledged that the chiefs of the four principal United Nations have conferred, now that the declarations drawn at the conclusion of their consultations have been published, what has been accomplished? Have these events proved of as world-shaking importance as their advance publicity promised? Has the course of the war been seriously altered? Is the prospect of a just and lasting peace brought closer and made brighter? Or will history, when it writes of Cairo and Teheran, dismiss the meetings just held there as of relatively minor importance—a diplomatic and political fizzle?

It is difficult to believe that the first face-to-face meeting of Roosevelt, Churchill and Chiang and of Roosevelt, Churchill and Stalin can have been a minor affair. Yet the two conferences were handled with such incredible ineptness, so far as their reporting was concerned, that it is not yet possible to make the case for their importance with any convincing array of supporting details. Raymond Gram Swing, in commenting on the Cairo gathering before its declaration had been officially released, warned the participants that by the time the "birthday cake" they were baking reached the peoples of the United Nations its candles might be burned far down and its icing nearly licked off. Undeniably, such a sense of anticlimax did follow the publication of the Cairo decisions, and of the later decisions reached at Teheran. The public read the communiques and said, So what?

Nevertheless, certain things of permanent importance are known to have been accomplished at both of the conferences.

At Cairo, China at last gained admission into the ranks of the Big Four. She has not been granted that place hitherto. Pleasant phrases have been used in London and Washington extolling her courage and speaking of her as an ally. But the words have rung hollow. A Chinese military mission cooled its heels in Washington until, having lost hope of being allowed to participate in any inter-Allied planning for the war in the Pacific, it packed up in despair and went home. A Chinese army waited in vain on the Burma border for invitation from the British command to bear a hand in holding back the Japanese advance. At Cairo, this studied neglect of China apparently ended. At any rate, China's president and military leader participated in the making of whatever military decisions were reached there for the defeat of Japan. So China at last actually moved toward the front ranks of the United Nations. Count that a clear gain, both toward the winning of the war and the making of a future durable peace.

At Teheran, the leaders of the Big Three proved that they could live together in close quarters for four days, exchange views back and forth under such high-pressure conditions, and come out friends. Perhaps the most important words in the Teheran declaration, so far as the future is concerned, are those with which it closes: "We came here with hope and determination. We leave here friends in fact, in spirit and purpose." No such atmosphere reigned when Mr. Churchill consulted with Marshal Stalin in Moscow. If the suspicions between the three heads of state were broken down only a little at Teheran, that is a fact auspicious for the future. On the strength of the tone of the Teheran declaration, as well as of the words already quoted, we dare hope that suspicions were resolved even more than a little.

And at both Cairo and Teheran it appears that a common agreement on military strategy was reached. From the short term point of view, that is of course the achievement of greatest importance. At Cairo, Chiang Kai-shek accepted, even if he did not feel great enthusiasm for, the strategy for the Pacific which the United States and Great Britain had agreed upon. And at Teheran, for the first time since Hitler crossed the Russian frontier a strategy was adopted which Stalin was ready to announce as "complete agreement as to the scope and timing of operations which will be undertaken from the east, west and south." The conferences left the military operations still two wars, but they laid down for each war a unified strategy.

So much the Cairo and Teheran conferences are known to have accomplished. But what beyond that? Beyond that lies the area of doubt, of fog, of mystery. "We have surveyed," announced the men who met at Teheran, "the problems of the future." But what decisions they reached concerning those problems remains a deeply hidden secret. Events, to be sure, will presently reveal what some of those decisions must have been. As for the decisions which could not be reached when the problems of the future were under consideration, only the memoirs to be published a generation hence will tell of them. But there are certain inferences to be drawn from the two declarations, both from what they say and from what they conspicuously fail to say, which deserve comment.

It is an inescapable inference from the satisfaction of Stalin at the military decisions reached at Teheran that the Russians are about to be given the help of the "second front" which they have been demanding. It is to be a "second front" in the Russian sense—an all-out, direct attack on the citadels of German power by the British and American armies. Germany is placed on warning to prepare for such a gigantic assault. And the British and American people, who have been hoping against hope that air bombing of Germany's production centers might render it unnecessary, are placed on warning to prepare for the enormous losses which it will undoubtedly entail. British and American casualty lists are about to rival those which the Russians have so unflinchingly borne.

Hand in hand with this decision for an all-out direct assault in Europe has gone a decision to postpone the all-out assault on Japan until Hitler falls. This was not admitted at Cairo, but it is implicit in the Teheran announcement. Prime Minister Curtin of Australia has acknowledged the postponement. It was this which the

U.P. dispatch from Chungking of December 4 had in mind when it said: "The Chungking press and government spokesmen unreservedly have applauded the results of the [Cairo] meet, although the populace in street-side and cafe discussions generally emphasize what the communique failed to contain." In reading the last half of that sentence, bear in mind the fact that it came through the Chungking censorship, which is airtight in refusing passage to anything which the Chinese government does not want passed.

Still other silences in the declarations are none too assuring. Nothing is said as to the terms on which Germany can have peace; hence there is no invitation to the German people to revolt. Nothing is said about European boundaries after the war. Or, if it is objected that the sentence about looking "with confidence to the day when all the peoples of the world may live free lives untouched by tyranny and according to their varying desires and their own consciences" indicates the nature of Europe's postwar boundary adjustments, nothing is said to make it clear that this applies to Lithuania and Poland and Finland and the other touchy spots. Nothing, some commentators will point out, is said about Russia's future participation in the Far Eastern war. But such a silence represents only elementary caution.

Most important silence of all, nothing is said in the Cairo declaration about the future disposition of the former white colonies in Asia now overrun by Japan. This is so serious an omission that we feel impelled to come back to it at some future time when we can discuss with some fullness all that is involved in it. It must suffice here to say that to go to such lengths in announcing the way in which Japan is to be utterly stripped of all her colonies, including territories taken as long as forty-eight years ago, and then by silence to leave the implication that lost colonies are to be restored to Britain, France and Holland—to do this is to confirm the Oriental mind in its suspicion that one purpose for which we are fighting in Asia is to wipe out any non-white empire and to rescue and restore any threatened white empires.

If space sufficed there are several other questions raised by these declarations which might fruitfully be explored. The press has noted, for example, the anger of the "provisional Korean government" in Chungking at the clause in the Cairo document which relates to Korea. That anger grows out of the insertion of the weasel words, "in due course," before the promise of Korean independence. And since the provisional Korean government is a Chinese-supported affair, it may be presumed that behind its anger lies China's disquiet as to who is to control Korea during the interval after Japanese expulsion and before "due course" brings Korean freedom.

What, likewise, is the real meaning of the Cairo promise that the Allies in the Far Eastern war "covet no gains for themselves and have no thought of territorial expansion"? Does that mean that the island bases, scattered over so much of the Pacific, which Japan has been using with such effectiveness, are not to fall under the control of the United States or Great Britain or China after the war? Is such a statement to be construed as a definite promise at all? Is it any more definite a promise than the vague reference in the Teheran declaration to a "world family of democratic nations"?

Asking such questions is not meant to belittle the Cairo and Teheran conferences. It is good to see Chiang Kai-shek in the inner councils of the United Nations. It is good to see that Mr. Roosevelt and Mr. Churchill can sit down with Mr. Stalin and quickly find a basis of agreement, even if they do so on Mr. Stalin's terms.* Yet we believe that such questions, and others which we cannot so much as formulate here, are likely to bulk larger and larger in the minds of the American, British, Chinese and Russian peoples as we get farther away from these two meetings. Because of the excessive vagueness and the conspicuous omissions from both documents, it is hardly an exaggeration to say that they leave the governments which wrote them in a position where they will find it necessary to spend more time explaining them to their own peoples than trying to use them as propaganda weapons against the morale of the peoples in Axis countries. As announcements of temporary military alliances to win the war—or rather, the wars—the Cairo and Teheran declarations carry conviction. But as announcements of permanent agreements to win the peace, they do not.

*The fact that the conference with Mr. Stalin was held at Teheran will have far-reaching repercussions in the Near and Middle East. Mr. Stalin not only made Mr. Roosevelt and Mr. Churchill come to him, but he made Mr. Churchill come as almost a suppliant in the capital of the very country where British and Russian interests have clashed most directly in the past. This symbolism of the Teheran meeting will not be overlooked in any part of Asia. Neither will the fact that Mr. Churchill, having stubbornly refused hitherto to use any other geographic term than "Persia," signed a document at Teheran in which the only term used was "Iran."

The Old Turk

EDITOR THE CHRISTIAN CENTURY:

SIR: The other day I received a card printed in charming letters, as texts are printed to be hung on a wall. But it was not a text I read. " 'I never offered an opinion till I was sixty,' said the Old Turk, 'and then it was one which had been in our family for a century.' " The reporter of this instructive saying was Disraeli.

I should like to know more of that Turk. I can picture him prepared to give an opinion in the sixtieth year of his life. I can see his family, children and grandchildren, listening eagerly for his wisdom. Now at last, they believed, the long stored treasures would be released to the world, and they would discover what father (or grandfather) really thought. The seal was broken—and they heard no more than the truth cherished in their family for a hundred years. He had nothing to offer except the old wisdom of his forefathers.

It would be idle to imagine that such a man could be found today. If any modern Westerner refrained from offering an opinion till he was six, he would be a remarkable being; and if he reached twenty without having very decided opinions on things terrestrial and celestial he

would be judged to have missed his way. Indeed the habit of listening to Youth is growing. The question is asked everywhere, How will Youth regard this? And with hushed and solemn faces the elders await the unchallengable verdict.

Over against the practices of this age we see the Old Turk. At twenty he had no opinion to offer. At thirty, forty and fifty he still confined his conversation to the things that others believed, and if he were challenged by his friends, "Yes, but what do you think?" he would simply answer, "Ah!" He voted as his family voted; he visited the mosque with them; he said his daily prayers as they did. But what did he think of this mysterious world? What had his experiences in life done to shape for him a personal conviction?

No one knew—till he was sixty. Then one day he said, "But as for me, I think—" and they heard the words which everyone in that family had said for a hundred years.

Had he traveled far to arrive at his own home? And what had he learned on the way? Could he say the old words with a conviction won on his travels? Had other shelters failed him, and in the last resort had he returned to his first home? Or had he simply never thought personally at all, so that now in the evening of his days he could do nothing else but repeat the inherited wisdom of his fathers?

This looks as if I were inviting you to study afresh the mind of the conservative, or the need and place of adult education, or the spirit of adventure. But these are matters too great for me. I only wish to inquire of you whether there is any way in church and state of using at the same time the wisdom of youth, which is something beyond price, and the wisdom of age, without which there can be no continuity in human thought and action.

There are some matters upon which the youth of twenty cannot have the materials for judgment, which have been stored by the man of sixty. If Keats had been a scholar or a statesman at twenty, upon many questions he could scarcely have had an opinion of his own. But being a poet he knew more, and had traveled more in the realms of gold, than his critics of greater age, who said of his poetry, "This will not do." What if he had lived till sixty and then begun to write poetry?

On the great matters of life it would be unjust if we were left to live upon tradition which we could not make our own. It would no less be false to the nature of this human scene if we had each of us an equal right to an opinion on everything that arises in this earthly sphere, if years added nothing.

I like the Old Turk, but I should not advise you to have that card which records his experience reprinted either for yourself, or for your friends in the office, or for your critics and tutors, or even for your faithful readers.

Ever yours,
QUINTUS QUIZ.

VERSE

Nor House Nor Heart

ROOM for all else but love,
In houses and in hearts at Bethlehem.
Does he despair of change,
Who comes to us today as once to them,
But finds us occupied
And unaware and ready to condemn?

Which one shall dare to fling,
Uncalculatingly, his portal wide;
To thrust the trivial out
And bid the late Guest take his ease inside?
Except the Lord Christ come,
Nor house nor heart shall know the Christmastide!

ELINOR LENNEN.

Offering

"WHAT shall we bring this holy night
To offer to the King?
We have no myrrh nor frankincense,
No gold nor anything.

"We are the homeless wanderers,
Hungry, defenseless, cold.
A bitter dread is our only bread,
And grief is our only gold."

Despair not, disinherited,
Love is an outcast, too.
Your lonely pain He bears tonight
And shares your loss with you.

Be not, then, frightened or dismayed,
For sorrow is Love's crown.
Give Him your grief for offering
And lay your burdens down.

ETTA MAY VAN TASSEL.

Prayer at Dawn

NOW we begin another day together.
The night has clutched the darkness to her breast
And vanished slowly westward. Gaily dressed
In brightly burnished brass and polished leather,
The East's great army comes. No matter whether
It brings us sun, and songs of love to sing,
Or cloud and terror; we shall slip its tether
And walk today for joy of journeying.
If I must weep, thy rain my tears' delight,
If I may laugh, thy wind my laughter's flight;
Thy wealth to compensate the day's default,
Thy power to fend the ultimate assault.
Let life be grave as pain or light as feather,
Now we begin another day together.

EDWIN MCNEILL POTEAT.

Prayers for Christmastide

By Clarence Seidenspinner

For Christmas Eve

ETERNAL GOD, from whose radiant being streams of light forever flow, we rejoice tonight in the nativity of Jesus Christ our Lord. From the ends of the earth we come by ship and by camel, by speeding car and train and rushing plane . . . through the star-strewn night, over prairies and mountains and through streets of snow . . . at length we come to thy holy church to behold the wonder of the Babe and to adore thy holy and blessed Name.

With friends we sing, friends and family whose faces shine upon us in the lovely candlelight. Through the silvered mist come other faces from Africa and Australia and places far away, from yesterday and the long ago: children who laughed with us and gave us joy, dear lips that spoke a word of cheer and sparkling eyes that gave us strength. Out of the past they come to be with us tonight . . . beautiful night, holy night, peopled with friends and memories and silver stars rising, cascading, endlessly whirling and spiraling from the dusty golden night of long ago.

To thee we sing, O thou who art our Father in heaven. To thee we sing these carols that rise above us like streaming ranks of angels in the joy-expectant sky of shepherds' dreams. To thee we sing the ancient Christmas canticle that forever gives us hope: Glory, Glory, Glory be to God on high and on earth peace, good will among men. *Amen.*

Christmas Day

ALMIGHTY GOD, who hast caused thy light and thy love to shine upon mankind on this festival of the Nativity, we adore thy holy name. With angels and archangels and all the company of heaven we praise thee for our Savior, Jesus Christ our Lord.

Today we rejoice in the world of the Spirit. Plunged into tragedy and global warfare, knowing that the whole creation sighs and throbs with pain, nevertheless we are persuaded that in the world of the spirit, neither tribulation nor distress, persecution, famine, peril or the sword, neither life nor death nor any other creature shall be able to separate us from thy love which is in Christ Jesus our Lord.

Living as we do in the world of the Spirit, we also praise thee for the fact that nothing can really separate us from our loved ones who are far away, from our boys and men who are in places of danger. Today in the beauty of this service, we think of them. Our minds and hearts leave this sheltered sanctuary to be with them in spirit, to surround them with our love and our prayers and our hopes. And we know that in the world of the Spirit their minds and hearts will reach across oceans and span the continents to be with us in Christmas blessing.

O Lord, support us all the night long of this troubled age, until the warfare stops, the tragedy is ended, our sins forgiven and the love of Christ is alive in the hearts of all. Then of thy great mercy, grant us a better world, cooperation among us, one and all, and peace at last, through Jesus Christ our Lord. *Amen.*

Sunday—Saint Stephen's Day

MERCIFUL GOD, into whose face looked Stephen on the day of his death, there to behold the glory of heaven and the Lord Jesus upon thy right hand, grant unto all who are persecuted today this blessed vision. Comfort and strengthen those who must suffer greatly for the faith by which they live: the pastors of Europe who have refused to take orders from a pagan state, the pacifists who have refused to participate in the slaughter of mankind, the homeless workers of the underground movement who are trying to end the nazi terror, the wandering Jews who have been deprived of all security.

Tenderly care for the families of those who are in prison and concentration camps. Ever keep in the circle of thy comfort the loved ones of those who have been martyred. Grant unto them peace and joy and quiet pride in their memories. Give them a great hope for the future of mankind.

On this hallowed Sunday in Christmastide grant unto all of these suffering people through the world and to all of us here at home, a renewed sense of the presence of Christ. May his love come upon us, his radiant energy heal us, his strength give us courage and his grace redeem us from our sin. So may we come at length to dwell with thee forever and forever. *Amen.*

Monday—Saint John the Evangelist's Day

ALMIGHTY GOD, who encouraged John to record that moment in history when thou didst speak to men through Jesus Christ our Lord; encourage us all to listen, not only to John, but also to those of our own number who are trying to interpret thy will for us today, in order that the kingdoms of this world at length may become the kingdoms of our Lord and Christ. Hear us, we pray, in the name of him who rules forever with thee. *Amen.*

Tuesday—Holy Innocents' Day

O GOD, who art the heavenly Father of all the children in this world, let us share some of thy paternal sorrow and compassion for them. Those of us who live in this sheltered land cannot really understand the plight of these little ones. Bombed out of house and home, orphaned by the long years of the war, emaciated and crippled for life because they have no food to eat, traveling in packs like the beasts of the forest, these children live without hope or joy. From a world which once glistened with the tinseled wonders of Christmas, these innocent ones have been dropped into a world where there are no shining trees and gifts, no carols and candles and Christmas feasts.

We who have helped to bring this destruction upon their heads, now bow in penitence before thee. In thy great mercy forgive us. Prompt us to a new sense of

responsibility that will bring food and medicine and loving companionship to these homeless ones. Help us to build a world in which this cruelty shall never happen again.

Meanwhile we are comforted to know that when these little ones are so exhausted that they can no longer live, their angels are safe with thee, forever to behold thy fatherly face. Even as thou didst receive the souls of the holy innocents who were slain at the coming of Jesus, so thou wilt receive the souls of all children who perish today while a new world comes into being. *Amen.*

Wednesday

ALMIGHTY GOD, who hast set us in the world in order that we may have fellowship one with another, hear us as we pray for all who are lonely during this blessed season of Christmas.

For all who are physically sick and mentally ill, whose minds are peopled by strange figures and dreams and whose nervous systems have been turned to sounding brass.

For women and children who live alone, for men away from family and friends, for prisoners in our penitentiaries counting the beads of a long punishment, for all who mourn because they have laid their dear ones away.

For foolish people who have separated themselves from their friends because of false pride or stupid jealousy or groundless suspicion, and who now are plunged into the abyss of despair and bitterness.

For millions of American men who have gone from their loved ones in order to build a wall against chaos, and who carry in their hearts the cherished memory of familiar voices and lovely faces.

For fathers and mothers, for wives and sweethearts who watch and pray and hope at home, who long for that time when the feet of him that bringeth good tidings, that publisheth peace, shall be beautiful upon the mountains.

O eternal God, comfort and uphold the lonely, we pray, and bind us all into a blessed fellowship; through Jesus Christ our Lord. *Amen.*

New Year's Eve

ETERNAL GOD, who didst look with such compassion upon the darkness of the world that thou didst send to it the light of Christ, grant that during this festival of the Nativity and the New Year the light of Christ may stream into our minds with such beauty and power as to give us new courage and righteousness for living. In a very real way grant that the new year may be for each one of us a new beginning in our Lord Jesus Christ. By his help and that of the church, help us to live more significantly than ever before.

And while we pray for ourselves as individuals, we also pray for our nation. Protect and strengthen her in this tragic hour. Guide and sustain her President and public leaders. Protect her, not only from the assaults of the enemy, but also from the selfishness of those who would use the national crisis for their own enrichment. Grant unto our nation a marvelous sense of unity and a great release of strength and righteousness that shall soon make possible a just and lasting peace among men.

Lord, have mercy upon us.
Christ, have mercy upon us.

Lord, have mercy upon us and receive our prayers for the new year . . . for the new world . . . for the new fellowship that is to appear among us, through Jesus Christ our Lord. *Amen.*

The Common Man

By James McBride Dabbs

HUGH STEVENSON TIGNER has called our attention to the fact that the popular expression, "the common man," especially as the phrase is used by Vice-President Wallace and Dr. L. P. Jacks, covers a deeply religious concept.* I should like to put down here certain details as to the religious implications of the phrase.

It is the Christian faith that there is a common man; that there is in each of us, actually or potentially, a being common to all of us. Christianity believes that this common man is the son of God, and therefore brother to the common man everywhere. But beyond the belief that the common man is a member of the brotherhood of man, what are his characteristics?

He is, actually or potentially, any man at a certain level. He is in each of us if only we can come to him, can sink to his depth or, if you will, rise to his height. He is you or I—he is any man when that man is aware of his tragic destiny, and aware therefore of the tragic destiny of all men.

*In The Christian Century, September 22, 1943.

Man's Tragic Destiny

To be aware of one's tragic destiny is to be aware of the soul's mysterious birth from nothingness, its all too brief stay upon earth, its infinite dreams and finite capacities, its more or less gracious hopes and its inevitable failures, and finally its mysterious passage to the dark realms of death. This is man's common career. To realize this within oneself is to realize the common man within oneself. Furthermore, to realize this within oneself is to know that this is the common man, that on this level all men are brothers.

We have built a world in which all men live next door. If we would keep it, we must create a world in which all men are really neighbors. We must discover the common man, the one who is in a way the same in all men. How do we discover, how do we realize, this common man?

The essential, the heart-rending fact of man's career is failure. Man is a failure. It is true he has many successes; we may even say of a man that his life is a success. For him, however, it is never what he had hoped in the morning it would be. For in the morning he had believed only in life; in the evening he comes inevitably to death. Even as regards the details of life we are never much concerned about our happiness; it is our unhappiness that seems terribly important; it is our failures that seem to touch ourselves.

Death the Revealer

Chiefly through failure, then, chiefly through being limited, do we come to ourselves. And the selves we thus come to seem so poignantly real, so tragically pitiful, that we imagine in all other men the same struggling spirit. Since death is the final term, Limit itself, and since it is through the realization of limits that we realize ourselves, we may say it is death that makes us conscious of life.

But since death is common to all, the realization of life, the realization of the common man within us, should also be common to all. The fact of death is common to all, but the realization of death, which is in its entirety the realization of the innumerable limitations of life, of the almost continuous bending and thwarting of the will, comes to men only as they will and purpose and plan. That is to say, the realization of life comes to men only as they are free. Slaves cannot purpose, and fail, and come to themselves, unless they still remember their freedom and strive to regain it. But if they remember their freedom, they are not really slaves, but free men temporarily bound, for whom

> Stone walls do not a prison make
> Nor iron bars a cage.

It is only as men bear the doom of freedom (to give it Berdyaev's word) that they can know limitations and failure and the common man within. There could be no common manhood in a world of slaves; no unity, not even among the slaves. For mankind to be one, for the century, or age, of the common man to appear, men must be free.

Forces of Our Day

Now to consider the forces of our day and the chance that they may lead us to any general discovery of this common man.

Some students believe that one of the most powerful forces in our world is the desire for equality. Both Harold Laski and E. H. Carr see a world tide running in this direction—equality of goods or equality of opportunity. A hundred and fifty years ago the tide was running for freedom, but freedom was gained only in conditions that protected economic privilege, and indeed as the years passed increased it, so that now millions of politically free citizens find themselves economically enslaved. These millions, say Laski and Carr, are demanding economic equality.

I could discuss, if necessary, the relation of one's economic status to his realization of the common man. Jesus said it was extremely difficult, though not impossible, for a rich man to enter the Kingdom of Heaven, the brotherhood of man. He also seemed to value the poor and outcast; there are differences of opinion as to just why. I think because the poor man, having nothing to lose, is more apt to try a new way of life than the rich. But these are mere suggestions. Without arguing the matter, I should think that either extreme wealth or extreme poverty would tend to prevent one's realization of the common man. But, as I said above, I think the crux of the matter is freedom. If any kind of equality is important it is equality of opportunity, not to amass goods, but to be free.

Most of the contemporary students of affairs insist that without full employment the coming peace will be brief and its end disastrous. This is to say, there is a widespread demand for full employment after the war. There is probably also a growing feeling that if the present economic system cannot give full employment we must adopt some system that can. In brief, there is today a widespread demand for freedom to work; there is also the general belief that he who is free to work is a free man. This has been the tremendous appeal of the Soviet Union. Men were free to work there; nobody had to remain idle.

Right Demands for Wrong Reasons

Now when men demand the freedom to work they are demanding the right thing, the thing which if pursued will tend to lead them towards the common man. For man is by nature a worker. What else is this common man of whom we spoke but a worker, a lifelong striver, continually aware that the night cometh when no man can work? "My father worketh till now," said Jesus, "and I work." But I am far from sure that the present demand for full-time employment, the present widespread desire to work, values work as an end at all, as man's natural expression. I am afraid it values it merely as a means to a larger share of economic goods.

I am in favor of the underprivileged having a larger share of economic goods, and the overprivileged having a smaller share. Full-time employment will give more goods to all; the economic question is whether we can have full-time employment without a reorganization of the economic system. But we are demanding full-time employment for the wrong reasons: to maintain an economic system and to produce goods. We seem to forget that man, as man not as an animal, works to discover and assure his spiritual state. A man must work. But he works as a man to define his freedom, to discover his place, however limited, in the world.

I am afraid most of us want work in order that we may be freed from economic worry, in order that we may have security, as we say. For the demand for security is another widespread contemporary demand. But underneath the worry over economic security there is a deeper worry, often unrecognized, over spiritual or human security. This worry may continue unabated after economic security is guaranteed. It can be overcome, not by the product of work, but only by the right kind of work, using that term in the widest sense. For spiritual insecurity is the result of ignorance of one's place and destiny in the world, and it can be overcome only by experience of the world, by an adventure of the will into the world, and the consequent discovery of the limits of the will, of what can and what cannot be done by the individual in the

world. This saving knowledge, the final protection against insecurity, comes only to one who works with a certain freedom in the world. He who has tried the world, has worked with it and been both aided and rebuffed by it, is aware of his limits and failures, and is thus on the way to becoming aware of the common man within him.

Security in Work

We therefore can find security in and through work only as we work freely and in freedom. Free work is work in the doing of which we find freedom, not work which gives us freedom only after we have done it. Everyone agrees now that men generally must have work; forced unemployment must cease. No one now defends the position that the man who cannot find employment is free; he is free only to starve, and that doesn't make sense. But we are still in danger of thinking that the man who has a job is free, because he is "free to eat." From the point of view of the common man deep within us, this is still a negative, or preliminary, freedom. Slaves are free to eat. A positive freedom to work means the possession of a job that possesses the worker, that absorbs him and therefore frees him. The run of industrial jobs under capitalism does not do this.

With the increasing division of labor under industrialism jobs have become increasingly partial, fragmentary, and the effect has been to make of the worker a fragment, a partial man. For man may make a product, but the making makes the man. The complete job makes the complete man; brings him to himself, and therefore to the common man within him. The specialist's job is apt to develop only a fragment of the man, leaving relatively untouched and undisturbed the common man within.

Specialization Fragmentizes

We tend to value things as against their making. It is one thing to say, "This is my property." It is another to say, "This is my job." I hold my property *against* other men; I hold my job *with* them. (The fact that so often we hold our jobs against others indicates the depths to which we have sunk.) As I realize that I have *my* job, I realize that other men have *their* jobs. "They work their work, I mine," said Ulysses. "Men work together," says Robert Frost, "whether they work together or apart." Only—it is far more difficult for the specialist to realize the togetherness of men than it is for the worker who does a relatively complete job, for we can realize our togetherness with others only as we are drawn together within ourselves, and it is the complete job that tends to draw us together within ourselves, and that by drawing us out.

As I see it, there is but one way even to begin to overcome the divisive tendencies of modern industrial work: socialization of ownership, either in the state or in a more limited fashion in producers' cooperatives. The specialist cannot say, "This is *my* work," because it involves too small a part of himself; but if he and his fellows were producing together an object for the group, he might feel, with them, "This is *our* work." So long as he is producing merely for a wage, however, he must find it extremely difficult to feel that the work is "ours."

Either my work, then, or ours. The ownership of the article made is, essentially, only a means to the creation of these attitudes. Where, as in farming, the job is still fairly complete and general—my job—the product may well belong to the individual; but where, as in industry, the job is highly specialized—our job—the product should be owned by the group.

It may be objected that I have overemphasized the economic side of life; that, provided one's personal life is free, his work—his economic life—may be entirely regimented without damage to him: regimentation in work, freedom in leisure and personal life. As I see it, this is a basic error. We cannot save our bodies through one activity, our souls through another. It is essential that the activity by which we save our bodies should be also an activity that creates our souls, that brings us to ourselves, to the common man within. Otherwise we live in two worlds, the one of brute force, the other of ineffective spirit.

The Modern Inner Division

Unfortunately, this is how too many moderns live. Such men, cheated of freedom in their daily work, may think they have freedom in their personal lives. It is a rootless, unstable freedom, pleasant enough at times but without foundations. For freedom in the world is not merely a relation of individual to individual; it is a common harmonious relation of individuals to the world. Lovers may speak of standing "heart to heart," but lovers, and friends, are really marching shoulder to shoulder toward a common goal. That is why they are friends—they are going the same way in the world. Omit the world and you omit everything.

I repeat then: men must find freedom in work; if it is not *my* work, it must be *ours*. For freedom, which Berdyaev calls a doom, is essential if men are to realize their limitations; if men are to fail, and know they have failed, and thus realize the tragedy of human life. It is only when a man has been humbled, and has realized his common manhood, that he can arise and stand, secure and unafraid, in the strength of that common manhood, in Christ.

Life is a warfare, in which victory comes only to those who, having suffered defeat, just then begin to fight. Defeat comes only to those who have been free to try. After one hundred and fifty years it is still freedom we lack; not political freedom now but—what shall I call it?—creative freedom: freedom to work, freedom in work. We shall surely have to abolish unemployment, but unless at the same time we make the work *my* job or *our* job, we shall still be slaves amid brief mountains of goods, and the day of the common man, the world citizen, will not yet have dawned.

Quatrain

PAIN is a passing thing but beauty lives;
So spoke a soul who, bound by body's chains,
Wrought valiantly. As dies the seed that gives
New life, pain passes but the fruit remains.

GEORGIA HARKNESS.

My 'Dum-Dum' Day

By John Clarence Petrie

"IT LOOKS to me as though your parson had gone in for dum-dums," wrote a young seminarist to a friend who had sent him a copy of her minister's daily program. The minister in question occupied a part of her house, which accounts for her knowledge of his daily plan of living. The dum-dum pun was caused by the fact that the daily plan was in Latin. The minister was still fresh from a Roman Catholic seminary where he had been subjected to the discipline of several retreats a year. And at Catholic retreats for seminarists and clergy it is common for the order of the day to be posted on the bulletin board in Latin somewhat as follows:

5:30 a.m. *Surgendum.*
6:00 a.m. *Meditandum.*

As a matter of fact, it is impossible to carry the dum-dum scheme of the gerundive throughout the day. This appears when the bulletin announces *Missa* at 6:30 a.m. and *Gratiarum Action* at 7:30. In simple English, mass at 6:30 followed by a half-hour of thanksgiving.

No Discipline in Protestant Seminaries

This minister was rather taken aback on shifting to a Protestant seminary—begging the pardon of Anglicans for calling them Protestants—at the lack of discipline. The communion might be celebrated at 7 a.m., but attendance was not compulsory. Breakfast might be served at 8, but you did not have to be there. In fact the only compulsion was that you be at the first lecture of the day, which usually came at nine. There was a Sheffield Farms dairy store near the seminary and the way the place was raided in mid-morning by gowned seminarists drinking a glass of milk and munching a cruller was proof enough that a good many students had slept through the breakfast period.

Lectures were over at one. Evensong was chanted before supper, but again attendance was optional. If you had spent the afternoon at the Yankee stadium you probably missed it. Your punishment for missing supper was that you had to go out and buy yourself a meal or go hungry. If you were earning from $50 to $80 a month on Sunday work you had plenty of pocket money. Did you spend the evening in study? Very likely, for you had to pass your course. But by ten you were weary of books and there was Mary's on Eighth avenue where they served the best Welsh rarebit in the nation's metropolis and old musty ale in pewter mugs. So it might be midnight or later before you turned in.

A Day in a Catholic Seminary

By comparison the ex-papist remembered, not retreat days, but just the ordinary "dum-dum" of everyday seminary life. It began with the 5:30 rising bell. You dressed, shaved, climbed into your soutane and by six were sitting at your desk making your morning half-hour meditation. The door of your room was left open so that Father Keogh passing along the corridor might see that you were awake and at least performing the outward motions of meditation. At 6:30 the bell rang you to mass. Pulling a surplice over your head you went down the stairs to the choir where you took your place. In a few moments a priest emerged from the sacristy and began mass. At the communion you went to the rail and received your divine Lord. Back in your seat, the mass over, you still knelt in silence, meditating upon the gift of Christ.

At 7:15 you were free to get a breath of air before breakfast. After the grace silence was broken for the first time since the night before. After breakfast you made your bed and straightened your room. There might be time for a smoke or a brief walk, and then class. At 12 you went to choir, where you knelt for fifteen minutes of particular examen—an exercise of examination of conscience devised by St. Ignatius, founder of the Jesuits. Then dinner and again—this time after a reading of the Scriptures and some lines from a modern spiritual writer—there was conversation. After dinner, recreation—which usually meant handball or baseball in summer and hockey in winter—then at 2, classes until 4. Then you might study, or take a walk. At 5 you went to your room for study. At 6 there was the reading aloud from a spiritual book by one of the students in the common room. As in everything else your attendance was compulsory. The rector presided in person. At 6:30, supper. After supper, recreation until 8. Then to choir for night prayers. The great silence began with the 8 o'clock bell, not to be broken until breakfast the following morning. After the common prayers you stayed for your own private devotions as long as you wished except that you must be in bed with lights out by 9:30.

A Military Regime

Town? Yes, if you had a reason and permission. Thursday afternoon was a half-holiday. But you had to be back by supper. And usually you made it three or four times a year. You were forbidden to attend plays or movies in town. You were not to visit friends. You went in to see the doctor or for necessary business. The time of your training for the priesthood was a time of one long retreat. The less you saw of the world the better.

Sundays? You slept a half-hour longer and there were no classes. Otherwise the day was about the same. There would be an extra mass—about nine—sung with full choir. And in the afternoon vespers would be sung followed by Benediction of the Most Blessed Sacrament. Sunday night you were in your room studying for Monday's classes.

This may sound rather regimented. Well, it was. It was almost military. And yet Cardinal Gibbons could write in his *Ambassadors of Christ* that Catholic seminarists should be ashamed at the ease of their own life compared with the rigors of West Point. It is certainly none

too strict a training for men who are to be considered soldiers in the army of the church for life. Without family, they were to be at the beck and call of their people. If Catholics are priest-ridden, as is often charged, certainly the priests are people-ridden. They may be yanked out of bed at any hour of the night on sick call. Protestants manage to get sick, undergo dangerous operations, and get well or die without the minister's ever hearing of it till it is all over.

Catholics want the priest. And he has to go. He must say his daily mass, usually at an early hour when many a Protestant minister is still in bed. He must recite his Breviary each day—which occupies at least an hour. And if he retains any of the results of his seminary training he will try to find time amid the duties of teaching catechism in the school, supervising teachers, carrying on the business of his parish as well other pastoral duties, to give some time to silent meditation. If his bishop transfers him to another parish he must go at once. He is a man under orders. Many a Catholic layman as well as many a non-Catholic would be surprised to learn how busy a priest's life is.

The Minister's Day

A Protestant minister who has had Catholic training will naturally order his days somewhat on the priestly pattern. His conscience will bother him when he finds he has been wasting time through lack of planning. He will find himself drawing up a "dum-dum." In the Episcopal Church the Oblates of the Holy Cross, associated with the Holy Cross monks though themselves parish ministers, undertake to recite daily the offices of morning and evening prayer from the Book of Common Prayer, and to put in a certain amount of time each day in study of the Bible and moral and dogmatic theology and in meditation. To set a time for rising and a time for going to bed, to fix certain hours for study and devotions—all this saves time and makes for order and efficiency. The minister who does not have a timetable will be surprised at the gains—physical, mental and spiritual—he will make by adopting one and living up to it.

One of the good features of the Oxford Group was its practice of planning each day in the morning quiet time. Not only ministers but lay people found their days happier and more efficient for this setting down in the morning prayer time the tasks to be accomplished, people to be seen, good resolutions to be carried out that day. A careful examination of conscience at night before retiring would check on how faithfully the morning plan was carried out.

The rule of life followed by the writer over many years is as follows:

5:30 a.m. Rise. Make a half-hour's meditation. Read Morning Prayer from the Episcopal Prayer Book. Bible study until 7. Shave, dress, breakfast, morning paper.

8:30. In the study. One hour of study of scholastic philosophy so that two branches of philosophy are studied each year. In 1943 the two branches were epistemology and ontology.

9:30. Parish work in the study. Telephoning, writing letters, preparing sermons and addresses.

Noon. Lunch, followed by a rest; sleep if possible. Reading of the church papers and religious books.

3-5. Parish calls.

5-6. Reading: books, magazines, evening paper.

6. Supper. Then evening calls, meetings, receiving callers. Occasionally the evening is free for the symphony, a movie, or just to stay home.

9 or 9:30. Bed.

Can such a regime be carried out strictly? Of course not. Funerals and weddings, speaking engagements, trips out of town, calls to go hither and yon—these demands on a minister's time make the daily plan something to be worked toward. Nevertheless the minister who works without a plan should try one.

Finally, there should be an annual retreat. What passes for a Protestant retreat is often anything but that. I have seen a day of meetings called a retreat. There was no retirement from the world, no silence, no examination of conscience. Talk, talk, talk and more talk seemed the order of the day. Yet at church conferences and camps it is possible to get in a private retreat in the midst of common meals, ball games and lectures. Ball games and lectures can be cut. There are paths where one can walk alone.

BOOKS

Faith and Imagination

THE PRIMACY OF FAITH. *By Richard Kroner. The Macmillan Company, $2.50.*

THREE books by Dr. Richard Kroner, *The Religious Function of Imagination, How Do We Know God?* and *The Primacy of Faith,* are an extremely important contribution to American religious thought. *The Primacy of Faith* which contains Gifford lectures delivered at St. Andrew's University is the most thorough and, one must admit, the most difficult of the three books. Dr. Kroner, a distinguished German philosopher who now teaches at Union Seminary, is a representative of the growing school of Christian thinkers who stress the limitations of reason and who find in faith and revelation essential sources of religious knowledge. He rejects the irrationalism of Kierkegaard and Barth. He has sought in these books to develop, together with his critique of the idea of the self-sufficiency of reason, the view that faith is the fulfillment of reason and reason the discipline of faith.

Underlying the argument of the book there is a profound sense of the depth and the mystery of existence. Such sentences as the following may suggest this spirit: "To the believer the fundamental fact is the vast enigma of things divine. This fact makes him humble, and humility is the precondition and prerequisite of faith. . . . All reports about the Highest, therefore, are veiled, always hinting at something that can never be disclosed and reported. Revelation does not remove this veil; on the contrary it reveals the inaccessibility, the transcendence, the majesty of the Lord." In addition to this religious feeling for the mystery of God, there is also in Kroner's thought much emphasis upon the

actual paradoxes or antinomies which reason uncovers as it seeks to develop a systematic explanation of existence. Here Kroner depends upon the Kantian criticism of metaphysics and theology.

Faith making use of the religious imagination is able to present solutions of these problems which are not rationally self-consistent and which could not be discovered apart from revelation given to us through the imagination. Kroner's most distinctive word is "imagination." The imagination is the aspect of the mind most sensitive to the truth that defies theoretical statement. In the Christian revelation we have a deposit of the working of the religious imagination which is essentially true and of decisive importance for our knowledge of God.

As a critique of the claims of a simple rationalism and as a corrective for the extreme anti-rational forms of theology, Kroner's work is most valuable. If we assume the Christian revelation as the fixed source of the most adequate results of the religious imagination and desire help in relating it to systematic metaphysics, Kroner will be helpful at many points.

Kroner fails to give us a satisfactory method of thinking at two major points. So far as I can discover, though he makes much of the idea that faith must fulfill rather than negate reason, he gives us very little guidance as to how we know that what is believed on faith does fulfill reason. The world of the imagination does contain essential materials for faith, but it contains so much else! He notices the problem, but I fail to see why he does not regard it as central. Second, Kroner thinks in terms of systematic metaphysics in contrast to a limited scientific empiricism. There is between those two extremes a more inclusive empiricism which takes full account of the paradoxes of experience. It is possible to relate the solutions of the religious imagination, as Kroner uses the idea, more intelligibly to that kind of empiricism than to the systematic metaphysics which he seems to identify with reason. There would be no more significant use of reason than to chart the precise ways in which faith illumines our experience.

JOHN C. BENNETT.

Books in Brief

THE WAR AGAINST GOD. *Edited by Carl Carmer. Henry Holt & Company, $2.75.*

A minor portion (26 pages) of this volume is devoted to extracts from Hitler, Rosenberg and other nazi leaders indicating their determination to smash Christianity and condensed accounts of the efforts to carry that policy into effect in the occupied countries. A few pages are occupied by statements from Niemöller and the German Roman Catholic bishops illustrating the internal resistance to the nazi program. There is a chapter, by two authors, describing Japan's basic commitment to a violently anti-Christian ideology and declaring the complete failure of missions. (Kagawa is just "a freak.") The body of the book is a collection of statements of the religious implications of the war by about fifteen persons of prominence in church, state and letters. There is some variety among the attitudes expressed, though complete agreement that Christianity has much at stake. The editor, in his introduction, sets the note which others repeat by protesting against "too much argument over nice points of theology." One contributor declares The Christian Century "a menace" (p.119). The last sections give extracts from letters of men who have seen action, and brief discussions of the way to peace. General Patton's recent poem-prayer not being available at the time of publication, the volume appropriately closes with Dr. Lynn Harold Hough's 1942 Thanksgiving sermon on "The Sword of God."

MEET THE ARAB. *By John Van Ess. John Day Company, $3.00.*

Arab means, in a general way, the Near East, the area in which Asia, Africa and Europe meet, the crossroads of the Eastern hemisphere, perhaps the cradle of the human race, certainly the seat of the oldest civilizations we know and the earliest source of the stream of our own cultural tradition, and just as certainly one of the hottest spots in any postwar readjustment of the world's disordered affairs. It is, of course, only in a general way that "Arab" connotes all this, for it is a term of somewhat loose definition and there are important non-Arab groups in that area—especially the Jews in Palestine. Mr. Van Ess considers as Arabs all "whose native language is Arabic and whose culture has been largely determined by the Arabian background." Intermingling through conquest and migration has complicated the matter of race beyond hope of description. The greater part of Arabian culture has been adopted from other peoples, and the language has taken widely different forms in different countries. So the whole matter is very complex. But there is one religion to which nearly all Arabs hold; there is a form of the language which can be called standard (nothing so simple as "basic") Arabic; and there are two kingdoms, Saudi Arabia and Irak, which are indisputably Arabian. In these two kingdoms Mr. Van Ess has spent about forty years. No one could be better qualified to perform the act of introduction suggested by the title of his book, especially as regards the people of these kingdoms. He gives a rapid and lively survey of Arabian history, geography, religion, culture and customs. Under the latter classes, much of his material is anecdotal and reminiscent. Coming down to the problems of the present and future, he discusses Zionism—from a confessedly Arab point of view though with an evident effort to be fair and with the familiar assurance that "some of my best friends are Jews"—and offers as his own program a carefully studied plan for "The United States of the Near East." This would consist of five federated states, one of which would be a Jewish state consisting of Palestine plus the Negeb to the tip of the eastern horn of the Red sea but minus part of Galilee. His supporting data and arguments are worth considering. The serious defect of the scheme is that it provides little chance for homes for European refugee Jews. He sees this, but shrugs it off as not a Near Eastern responsibility. "Let them return after this war to their homes in Poland, Germany, Rumania, or wherever they came from. If this is impossible, well, what are we fighting this war for?"

ACTION THIS DAY, *Letters from the Fighting Fronts. By Francis J. Spellman. Charles Scribner's Sons, $2.75.*

Those parts of Archbishop Spellman's letters to his father which were published in *Collier's* elicited considerable comment, including some in this paper (editorial in issue of November 3). The letters were written during his extensive tour of the diplomatic and fighting fronts, including visits to Portugal, Spain, Great Britain, North Africa, Vatican City, Cairo, Teheran and other points. Appropriately he quotes Cardinal Gasparri who said, concerning his own suggested memoirs, "The interesting things I cannot tell." In regard to the diplomatic implications of the archbishop's trip, therefore, the argument from silence has no force. Much of the narrative is similar to the report of any tourist to friends at home, and much of it tells of the details of his travels, the people he met, the work of the chaplains whom

he visited or who visited him, and the religious services he conducted. In the section on Spain, the text of the letters as previously published has been judiciously altered at a few crucial spots. In *Collier's:* "It was the group of loyalists or communists that assumed power in Spain at the time when King Alfonso XIII fled." In the book: "Groups called 'Liberals' and 'Republicans' assumed power in Spain at the time when King Alfonzo XIII fled, and in a general election were confirmed in power. In 1936 the two political parties called themselves 'Loyalists' and 'Nationalists.'" Franco still smiles "half a dozen times" during his interview, but a reference to the fact that he never smiles in his pictures is substituted for the testimony that he is "indeed very pleasant" when he smiles. His "God-fearing, serious and intelligent" quality is introduced by an "I have been told." As to atrocities, "one authority" is said to assert that "more than 15,000 priests and about the same number of nuns were killed," but no one gave the archbishop any estimate of the number of Protestants and other liberals (non-communists) who fell before Franco's firing squads. This is not surprising, since "most of the people I met are supporters of Franco." In Rome he attended a reception at the home of "our American representative to the Vatican"—could this mean the President's personal representative?—at which "all Americans stationed at the Vatican were present." One is shocked to learn that "the Ambassador and myself called" on the apostolic nuncio at Madrid. The call was all right, but an archbishop should not corrupt the diction of his readers by such a use of "myself."

Books Received

Collected Poems of Henry Thoreau. Edited by Carl Bode. Packard & Co., Chicago, $3.00. Here are all the poems Thoreau "scrawled and labored over" through the years. Some were published in the famous *Walden* and the *Week,* and in the *Dial* magazine; others were found in manuscript. Emerson at first liked Thoreau's poems, later criticized them; Lowell scorned them. Some of the poems, like "Great God, I ask thee for no meaner pelf," are fine poems; others, like "The chicadee hops near to me," are not exciting. Altogether, a distinguished piece of research and editing.

The Captain Wears a Cross. By Captain William A. Maguire (Ch C) U.S.N. Macmillan, $2.00. The author of the popular *Rig for Church* is a chaplain, but he evidently prefers to use his rank as a title, for so it appears on the cover and title page of this volume. It is a vivacious story of many of his experiences in action, between actions and between wars—for he has been a chaplain for twenty-five years. On page 110 the reader discovers that there are also Protestant chaplains in the navy, and this suspicion is confirmed by brief (and very gracious) references in three later passages, in one of which there is also mention of a Jewish chaplain. Otherwise the total impression is that the chaplaincy, not to say the navy itself, is quite exclusively a Roman Catholic affair. Within these limits it is an excellent book, and a very lively one.

Books on the Countries of the World. Macmillan. While this is a trade-list, and therefore limited to books issued by a single publisher, it will be found very useful as a bibliography in modern geography with its ramifications in government, economics and language. It is free.

The Earliest Gospel, Studies of the Evangelic Tradition at its Point of Crystallization in Writing. By Frederick C. Grant. Abingdon-Cokesbury, $2.50. (To be reviewed.)

Economic Union and Durable Peace. By Otto Tod Mallery. Harper, $2.00. (To be reviewed.)

Criminal Careers in Retrospect. By Sheldon and Eleanor Glueck. Commonwealth Fund, 41 E. 57th St., New York, $3.50. This is among the most important of recent studies in criminology by the methods of sociological and psychological research. In two earlier volumes the authors traced five hundred criminal careers in their early and middle stages. The present work follows them during the fifteen years after the end of their sentences in penal or reformatory institutions. The 75 pages of elaborate statistical tables in the appendix cannot be fairly summarized in any simple statement as to the per cent who "made good," but in a general way it may be said that a fairly large proportion of them did. The main point is to determine why some did and some did not. On this, the finding is as follows: "We are thus led to the conclusion that it is not primarily or fundamentally either chance or the fear of punishment, but rather the presence or absence of certain traits and characteristics in the constitution and early environment of the different offenders, which determines their respective responses to the different forms of treatment and determines also what such offenders will ultimately become and what will become of them."

White Dawn Salutes Tomorrow. By Martha Anne Turner. Dorrance, $1.50. Nice verses.

Organic Union of the Cumberland Presbyterian Church with the Presbyterian Church U.S.A. Compiled by John Vant Stephens. Author, Lane Seminary Building, Cincinnati, 75 cents. The facts and documents of the 1906 union, arranged and published for the record.

So Long as We Love. By Peter Goulding. W. A. Wilde Co., $2.00. A novel about a young minister who, though not much of a preacher (by his own admission), discovers the secret of a successful ministry in his New England village parish.

Fragments. By Betty Carothers Dill. Dorrance, $1.75. A little book of graceful verse.

Periodicals of the Disciples of Christ. Compiled by Claude E. Spencer. Disciples of Christ Historical Society, Box 226, Canton, Mo., $1.00. A thorough piece of bibliographical research, listing nearly a thousand titles of periodicals, past and present, of the Disciples. Even they will be surprised to learn how prolific they have been in journalism. Mr. Spencer, who is librarian of Culver-Stockton College and secretary of the Disciples Historical Society, has evidently put an immense amount of expert work into this compilation, which surpasses many-fold in its completeness all preceding lists in this field—the first and least of which was prepared by the writer of this comment.

Render Unto Caesar: Our Heritage of Religious Thought from the Four Great American Wars. Lewis Pub. Co., 47 West St., New York, $2.00. An interesting selection of wartime sermons including three from Revolutionary days, three from Civil War times (all on the northern side), four from World War I, and eleven from World War II. These all have contemporary value. For historical completeness, and for a more thorough and varied documentation of our total heritage of religious thought about the country's wars, there might well have been some utterances from 1812, 1845-46, 1898, and the southern side in 1861-65.

Carols of the Ages, Our Heritage in the Christmas Carol. By Edna Rait Hutton. Bethany Press, $1.00. An attractive little book—one might use it as a gift book and not go wrong—giving the historical background of the carol as a musical form, some data about the national origins and religious contents of carols, the music and text of three or four familiar ones, and suggestions for a "candlelight carol hour."

The Bible Question Bee. By Paul N. Elbin. Revell and Association Press, $1.25. A Bible quiz book.

The Bible's Best. By Arthur Delamarter. New Day Pub. Co., Lansing, Mich., 75 cents. In 235 pages (paper-bound) the compiler has arranged those parts of the Bible judged to be of most importance and interest, with paragraph divisions and appropriate headings.

Representative American Speeches, 1942-1943. Selected by A. Craig Baird. H. W. Wilson Co., $1.25. The twenty-eight speeches here given were not selected as specimens of oratory—though most of them are as eloquent as a good speech ought to be—but as reflections of the minds of American leaders in the second year of the war. This is the sixth annual volume of the kind in a series edited by Dr. Craig.

A Hand Book of the Detroit Negro. By Ulysses W. Boykin. Preliminary edition. The Minority Study Associates, Detroit. *Not* an account of the recent disorders, but a serious and compre-

hensive study of the Negro in Detroit—the population movement, social and cultural development, health, housing, employment, political activity, pressures and tensions, in short, the whole complex of facts relevant to an understanding of the situation and an adjustment between the Negro and the entire community.

The Legacy of the Liberal Spirit, Men and Movements in the Making of Modern Thought. By Fred Gladstone Bratton. Scribners, $2.75. (To be reviewed.)

The Recovery of the Historical Paul. By Robert Martyr Hawkins. Vanderbilt University Press, $3.00. (To be reviewed.)

Defensible Spending for Public Schools. By Arvid J. Burke. Columbia University Press, $4.50. (To be reviewed.)

CORRESPONDENCE

Mysticism and Theology

EDITOR THE CHRISTIAN CENTURY:

SIR: The notable editorial in the issue of December 1 on "Theology in the Church" calls for wide attention and appraisal. It has the authentic note of a well considered and urgent summons to the recovery of theology as a neglected but essential element in the spiritual life of humanity. Its clear and cogent account of the nature and function of theology cannot but command hearty assent. There is but one discordant note, to my mind, in the statement and that is the disparaging reference to the "pitfall" of mysticism. This seems to me to indicate not only a misunderstanding of mysticism (unless indeed it is aimed at a defective type of mysticism) but a deficiency in the conception of theology as a whole which limits the scope of what would otherwise be an exceptionally compact outline of its content.

Mysticism represents, as I see it, the full recognition of intuition, accompanied by religious feeling, without which the historical revelation constituting (as the editorial states) the center of Christianity would have no background and no meaning. Beneath Christianity, as its fundamental prerequisite, is that sense of the numinous which inspires religion and undergirds morality and passes into the consciousness of God.

It is this religious consciousness whose meaning and value Christianity reveals and fulfills. In other words, historical revelation rests upon a universal inner revelation that finds reflection in the outer world.

Unless theology keeps in touch with this experiential mystical source of life and truth both Christian history and Christian doctrine lose their vitality. Failure to do this, in fact, is what has made theology lifeless and unattractive and has led to the neglect into which it has fallen, for the removal of which this clarion editorial so pertinently and arrestingly calls.

If an intelligent and commanding theology is again to take its rightful and essential place in the mind of the church it must achieve that union of mystical intuition and rational intelligent interpretation to be found in the Christian revelation.

Berkeley, Calif. JOHN W. BUCKHAM.

Chaplains Are at Work

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of November 10 you raised an editorial question, "Why Cannot the Churches Visit Prisoners of War?" I write to call your attention to the fact that the churches have been visiting prisoners of war in this country from the very beginning and have recently enlarged their service in this respect.

The Commission on Aliens and Prisoners of War, representing the interests of the churches of this country and acting as the agent here of the Ecumenical Commission for Chaplaincy Service to Prisoners of War of the World Council of Churches, has been working in close collaboration with the War Prisoners' Aid of the Y.M.C.A. Dr. Conrad Hoffman has especially represented the interests of the churches in visitations for some time. In some instances pastors from neighboring communities have visited the camps regularly to conduct services and administer sacraments.

Pastor Carl Erik Wenngren, a Swedish Lutheran pastor from Stockholm, has recently arrived in this country and is about to begin a systematic visitation of the camps for German prisoners as a representative of the Ecumenical Commission for Chaplaincy Service to Prisoners of War.

Pastor Wenngren's visits are only supplementary to the assistance provided to the prisoners by a large number of chaplains assigned to the camps by the war department. Most of these chaplains speak the language of the prisoners and represent the Lutheran tradition. The Lutheran churches have assumed a large measure of responsibility for providing these chaplains and have helped to supply them with resources of equipment and literature.

Any of your readers who are interested in obtaining more detailed information are invited to write to the Commission on Aliens and Prisoners of War, 297 Fourth Ave., New York 10, N. Y.

New York, N. Y. ROSWELL P. BARNES.

Mr. Hull's Revelations

EDITOR THE CHRISTIAN CENTURY:

SIR: The editorial article in your issue of December 1 on Mr. Hull's interview of November 16 presents an account of the secretary's remarks that hardly seems in accordance with the actual facts, and that may do serious damage to the movement in this country for the making of a just and durable peace. In this interview Mr. Hull merely supplemented and clarified statements made by him on the previous day. I have examined reports of the two interviews in the *New York Times,* the *Christian Science Monitor,* the *Chicago Tribune* and the *Kansas City Star,* and I find no basis for your charge that the Moscow conferees scuttled the Atlantic Charter.

Regarding your statement that the decisions of the conference open the way for a territory-grabbing policy on the part of the victor nations, the principal evidence adduced for this is the supposed announcement by Mr. Hull concerning the plan of leaving liberated areas for a time under the control of the forces occupying each area. This would be, of course, the only feasible arrangement for the administration of these areas in the period immediately following liberation. There is nothing to support your theory that this regime might be continued long enough to make "the decisions as to the future" of the liberated countries depend largely on "the nationality of the occupying forces in the hour of victory." For Mr. Hull said that questions regarding the future form of government in each liberated country would be determined by the people of that country, apparently in most cases on the basis of plebiscites. The arrangement whereby these plebiscites, in certain instances, would be deferred until after the determination of territorial and boundary questions, is obviously unavoidable. If, for example, such a plebiscite were to be held in Poland, it would first have to be decided what territory would be included in that country, and hence what people might be entitled to vote.

The plan for deferring the decisions regarding territorial and boundary questions until after the war is obviously a device for enabling our government to avoid making a formal endorsement of Russia's claims to Bessarabia, eastern Poland, the Baltic states and certain small strategic areas in Finland. Russia has made it perfectly clear that she intends to take these territories. We have no means of preventing her from doing so, and the claims are for the most part quite justifiable, except possibly that regarding Bessarabia, which is the only one, I believe, that has not been challenged in this country. The agitation here against these claims is being carried on primarily by reactionary and fanatical anti-communists, hyphenates, vote-conscious politicians, and also, it would appear, certain elements in the Roman Catholic Church.

In view of the facts stated, I think that the serious and damaging charges made against the governments of the principal United Nations in your editorial of December 1 ought to be withdrawn.

College of Emporia, Emporia, Kan. F. R. Flournoy.

[We withdraw nothing. Neither do we agree that the decision, revealed by Mr. Hull, to postpone plebiscites and similar moves toward self-determination in all cases—not "apparently in most cases," as Professor Flournoy says—until territorial decisions have been fixed, was or is "obviously unavoidable." Not if the Atlantic Charter means what it says. As evidence that we did not misinterpret Mr. Hull's second interview, we suggest that Professor Flournoy read again the report by Joseph C. Harsch in the *Christian Science Monitor* for November 18, and consider statements such as these: "This does not mean that peoples all over Europe will be free to choose the country to which they wish to belong. . . . The generalization of the Italian document does not mean that the inhabitants of Lithuania, for example, will be free to choose whether Lithuania shall be incorporated into the Soviet Union or not. . . . The generalization does mean that *when the final territorial settlements have been reached* the people within each designated political entity will *then* have the freedom of democratic choice which has been guaranteed to the Italian people. Thus a careful distinction is drawn in high Allied policy between freedom of peoples within *a newly designated* state to choose a democratic government, and freedom of all European peoples to draw their own boundary lines" (our italics).—The Editors.]

The Situation at Tulelake

Editor The Christian Century:

SIR: As The Christian Century pointed out in its issue of November 17, the way in which many newspapers reported the recent happenings in Tulelake Center is likely to create wrong impressions regarding the nine relocation centers and to intensify opposition to the government's resettlement program for Japanese and Japanese-Americans. No effort was made to show that Tulelake was a different kind of center from the others and, while the main events were on the whole accurately reported, sensational trimmings distorted the story, as, for example, when one newspaper took the statement that certain WRA employees had entertained socially in their homes some people of Japanese ancestry and twisted it into some such headlines as "Jap Love Cult in Tulelake." For this reason all the greater credit should be given to a newspaper in a small Ohio city, which published an editorial emphasizing the need for discrimination in people's minds between agitators in Tulelake Center and people of Japanese ancestry in the American army and the cities of the midwest.

It is true, as one of your correspondents has written, that the majority of the people in Tulelake Center are not actively disloyal to the American government and that many of them have no desire to go to Japan. The situation would be less complicated if Tulelake were actually and definitely the "disloyal camp" it is termed in common parlance. However, it must be remembered that, although the motives in making the decision to go to Tulelake were far too complex to be correctly appraised without sympathetic consideration, the residents, with the exception of minor children, entered the segregation center voluntarily. Therefore the group in Tulelake *is* distinctly different from those in the nine relocation centers. While one may regret the unfortunate reflections it may cast upon certain individuals in the group, that difference must be positively declared and repeatedly emphasized in order to further a more just public opinion regarding the people in the nine relocation centers or those resettled outside, who have had the courage and the faith in American ideals to refuse to qualify for segregation.

Meanwhile the problem of administration of the Tulelake Center remains a thorny one. All difficulties were not cleared up by the army's assuming control in spite of the confident expectations of many vociferous people in communities near the center. The trouble-makers are chiefly in a group of bachelors, without stake in this country and fanatically pro-Japanese, who seem determined both to be non-cooperative with the center's administrative officers and to intimidate their milder fellow segregees into participation in their program. The number of agitators is proportionately very small, but it is difficult even for the army to identify all of them and more difficult to apprehend them, since no resident wishes to turn informer regardless of his personal opinion about recent events. A kind of passive resistance has developed. It has its humorous aspects. The colonel, properly guarded, goes to deliver an address to the people, as carefully arranged and advertised beforehand. No one comes to hear him and the colonel puts a curfew law into operation. Then a group of small children, carrying home-made Japanese flags, are sent out in their innocence to parade, contrary to regulations against demonstrations. So a puzzled soldiery, unable to employ the means usually employed to break up assemblies of adults, "gently disperses" the children, as the reports phrase it!

Public agitation as to the agency of administration of Tulelake Center continues, many demanding permanent army control. There is no easy solution of the problem. As long as there are gentle old people and children in the center, social services, such as recreation programs, family counseling and education, must be continued. WRA is better equipped and more suitable than the army for such work. At the same time, as long as there is the possibility of agitators' threatening the peace and security of both administrators and segregees, there is need of a stronger police force than is provided in the usual WRA organization; in the present national manpower shortage it is difficult to recruit such a force from among civilians.

We should sympathize with those who bear the responsibility for solving this administrative problem and with the unfortunate people in Tulelake Center. At the same time let us also exert every effort to help the people of Japanese race who are *not* in Tulelake, that they may again take their places in normal communities and so find their faith in America justified and confirmed.

Tulelake Center and Springfield, Ohio. Howard D. Hannaford.

C.P.S. Camps

Editor The Christian Century:

SIR: I have just read the article in the December 1 issue of The Christian Century entitled, "Why C.P.S. Must Go On," by Ralph Norman Mould. My answer to Mr. Mould is that in approximately four hours from the time that I am writing this letter I shall begin a sentence of four years for refusing to submit voluntarily to exploitation by a government which is only interested in waging war.

New York, N. Y. Victor D. Schumacher.

Editor The Christian Century:

SIR: I am sorry to say that I do not know Ralph Norman Mould, but after reading his article on C.P.S. I cannot help but speculate as to the kind of chap he is. Probably the kind that never thinks that the Witherspoon building, that great gray pile that stands proudly among the banks and trust company buildings of Philadelphia, and the headquarters of the National Service Board for Religious Objectors, that scene of tragedy where squirm the ex-liberals and ex-idealists caught between the churches and the "civilian" officers of Selective Service, are mighty poor places to find out about C.P.S. Perhaps Mr. Mould has gone so far as to visit one or two C.P.S. camps as I have seen some others do, and he like them has talked to the director and some of the boys who work in his office (the boys with "suction," we call them here), but I do not think that he has come any closer to C.P.S.

As you can see, I am in C.P.S. in a church camp. I intend to stay here and to keep on plugging at the job that I feel there is to be done here. All I ask is that these "authorities" who write on C.P.S. follow the example of William Henry Chamberlin, In his splendid article that appeared in *Survey Graphic* for November entitled, "American C.O.'s." He didn't have much to say about being on the inside, but he had the facts. Any man who writes,

"That essential confidence in the C.P.S. administration is almost unanimous among men in camps and service units is no longer open to question," just doesn't have the facts. That is the trouble with Mr. Mould's article.

C.P.S. Camp 29, Lyndhurst, Va. EDWARD H. MEYERDING.

EDITOR THE CHRISTIAN CENTURY:

SIR: Ralph Mould's article on C.P.S. camps is obviously one honest man's opinion, and I am glad that you have published it, but I feel he is wrong in many of his facts as well as in his general conclusion. I was present at the consultative committee of which he speaks. His statement that the opposition was "more from political than from religious grounds" is a serious error. The War Resisters League which he specifically mentions is less political in its organization and activities than is the Presbyterian Church. The basis upon which both W.R.L. and F.O.R. opposition rested was a deep concern for religious values threatened by violation of the principles that let life enlarge.

American Civil Liberties Union, Washington, D. C. FRANK OLMSTEAD.

Higher Strategy

EDITOR THE CHRISTIAN CENTURY:

SIR: There is one obvious impossibility in the European situation: it is utterly impossible for any A.E.F. to rectify the horrible mess of things in Europe, the heritage of the ages. The European situation today is essentially the same as in the days of Thomas Jefferson who, after a careful and correct diagnosis of the case, observed: "For us to attempt, by war, to reform all Europe, and bring them back to principles of morality and respect for the rights of nations, would show us only to be maniacs." That is strong language but it is not too strong.

Only the peoples of Europe can rectify the European situation and liberate themselves. But the chief difficulty with them, as proved over and over again by history, is that they do not want those things which are necessary to their liberation. The omniscient and omnipotent God, by the use of the only forces which can bring freedom, has been calling the peoples of Europe to freedom for more than fifteen hundred years. It is really lunatic, therefore, for us to think that any possible A.E.F. can liberate Europe or by fighting in Europe can contribute in the least to our own national security and welfare.

The United States should most positively let imperial Britain and imperial Russia and imperial Germany fight it out among themselves to some sort of negotiated peace, which under all the complicated circumstances would be the best for the European situation. Our war is to concentrate all our forces against Japan to drive the Japanese from the Philippines; destroy the Japanese navy and merchant shipping; open a direct route across the Pacific to some Chinese port to get arms to the millions of Chinese anxious to receive them to drive the Japanese from the entire mainland of Asia; and let Churchill and Stalin march to Berlin if they can.

Chicago. ERNEST BRADSHAW.

American Postwar Policy

EDITOR THE CHRISTIAN CENTURY:

SIR: For me to quibble over a few points in Dr. Hutchinson's most generous review of my book, *American Empire in Asia?* which appeared in your issue of December 1, betrays no doubt bad taste. Yet I shall be grateful if you would allow me to clarify a few points.

Dr. Hutchinson says: "The entire paragraph, for example, on page 240 which begins, 'We must foster an agricultural revolution [in Japan],' involves a program which is hardly to be distinguished from a communist revolution." I am afraid he attributes to me ideas I do not hold. I cannot see why an agricultural reformation, or revolution, which abolishes the large landowners, gives land to peasant cultivators, and deals with the gigantic debt burden now weighing so heavily on the shoulders of farmers—I cannot see that this has anything in common with a communist revolution. On the contrary, a communist revolution means state ownership of land and strengthening of state control; throughout my whole chapter on Japan I emphasized time and again that the basic difficulty is that the Japanese state is already too strong, that it was constantly gaining in power, and emphasized that only if the vast powers of state are curbed will there be hope for an eventually more peaceful Japan.

What I urge is nothing more than the type of agricultural revolution that has taken place in every Western country, where agricultural revolutions have preceded, and indeed made possible, the rise of capitalism and political liberalism. It is no accident, I believe, that private capitalism as understood in the West has been so weak in Japan and that the state has played so dominant a role in economic affairs; it is no accident that political liberalism has been almost absent. Part of the roots of Japan's problems lies in the feudalistic basis of her society, which in turn is inexorably connected with the distribution of land ownership. Japan, like so many other Oriental countries, suffers from the absence of a genuine capitalistic agricultural revolution, and only if a landowning farming class comes into existence—the type of peasantry that came into existence in France during the nineteenth century and in some of the Balkan and Baltic countries after the last war—will industrial capitalism and liberal democracy have a basis in Japan. This type of revolution is the very antithesis of a communistic revolution.

One more point: Dr. Hutchinson complains that the chapter on Russia does not explore "thoroughly the problem of our relations with the Soviet Union *through* Great Britain." Why should I explore the problem of relations with Russia through Britain when I completely reject this method of operation as undignified, unnecessary and politically not only stupid but dangerous? I do not know whether our government is at present conducting its relations with Russia through Britain or independently of London; I am afraid that we will have to wait many years before documents are published to enable us to reach historical judgment on this interesting point. But granting that Dr. Hutchinson's assumption is correct—that we are conducting our relations with Russia through Britain—I cannot see how that is relevant to the point of view expressed in the book.

I am not describing what is; I am expounding what, in my opinion, *ought to be*. Never did I suggest anywhere in the book that we ought to conduct our relations with Russia through Britain. I am convinced that only through close cooperation with Russia—and also, if you please, with Britain—within a framework of an international society can peace be preserved. If American policy towards Russia consists, as Dr. Hutchinson says, "of her readiness to back up London," then the peace we seek will prove as elusive as the peace which followed the last war.

Washington, D. C. ALBERT VITON.

[I am glad to see these two developments of Mr. Viton's thought in relation to points in his book which bothered me. In the case of the Japanese landownership and debt-liquidation revolution, our difficulty arises out of my use of the word "communist." Mr. Viton answers in terms of theoretical communism, as he has every right to do. But I wrote, too hurriedly, having in mind Chinese communism, which is the brand most known in the Orient. It happens that his program is almost exactly that of the Chinese communists, and I remain as skeptical as when I wrote my review that "we"—meaning the United States—are going to promote such a revolution in Japan or China or anywhere else. In the case of our relations with Russia, and the necessity for future understanding and collaboration, I still feel that the key problem is whether we mean to act independently or as an appendage to British interests. If Whitehall believes that it can count on American support in any showdown with the U.S.S.R., I agree with Mr. Viton as to the effect on our prospects for world peace. But isn't this a matter about which he might have reasonably been expected to have something to say in his book? That book, by the way, remains the best treatment of the postwar problems of the Pacific and Asia—a matter which takes on new importance in the light of the thunderous silences in the Cairo declaration.—P. H.]

NEWS *of the* CHRISTIAN WORLD

Canada to Print King James Bible

Labor Leader Achieves Success in Getting Contract—King of England Still Holds the Copyright

(Correspondence from Canada)

BELLA BELLA, B. C., Nov. 23.—Canada, the home of newsprint, is now printing the Bible for the first time in its history. The work is being done for the Oxford University Press by Ryerson Press, Toronto, the publishing house of the United Church of Canada. Among those present when the first pages were run off from imported plates on Oct. 27 was E. E. Woollon, secretary of the Toronto Allied Printing Trades Council, who for many years has carried on an active campaign to have Bibles printed in this country.

* * *

British King Owns Copyright

Behind the printing of the Bible is a great deal of British tradition. The copyright of the King James Version is invested in the king. When at the coronation service his majesty accepts the Bible, it is symbolic of the investiture of the copyright in his person. The rights, formerly belonging to the king's printer only, were gradually extended to two great English publishing houses, Oxford and Cambridge. Later the privilege was given to the Collins Publishing House of Scotland. Up to last month these houses were the only ones in the British empire permitted to publish the Bible. Because of the shortage of help and paper and material in England and the scarcity of Bibles to meet the unusually large demand, the Oxford Press contracted with the United Church publishing house to print 30,000 in Canada. It is hoped that in time this dominion will become an exporter of Bibles.

* * *

Titled Churchman Dies in Toronto

The church at large suffered a great loss early this month in the death in Toronto of Sir Robert Falconer at the age of 76. Ordained a Presbyterian minister, Sir Robert was for 25 years president of the University of Toronto, and prior to that principal of Pine Hill College, Halifax. Sir Wilfrid Laurier once said that the Canadian Parliament had not produced Sir Robert Falconer's superior as an orator. Renowned as a scholar also, in 1925 he gave the Sir George Watson series of lectures on American history in the universities of Great Britain. Although he was a Canadian by birth, he was offered the principalship of Edinburgh University in 1929. He turned down the office to remain as president of the University of Toronto, resigning in 1932 because of ill health. Just before his death he made a radio appeal for admittance of European refugees to Canada, an appeal to which the government has since responded. It is now preparing to receive refugees from Portugal.

* * *

Woman Appointed To Pastorate

Miss Lydia Gruchy, the first woman to be ordained as a minister of the United Church of Canada, and for five years secretary of the committee on the deaconess order and women workers, has resigned to accept a call to the pastoral charge of Naicam-Spalding in her native province of Saskatchewan. Hers will be a two-point rural charge.

* * *

Navy Appoints a Chief Chaplain

Bishop G. A. Wells, formerly principal Protestant chaplain for the Canadian army and navy, has recently been appointed chaplain-in-chief for the royal Canadian navy. The chaplain service of the latter, like that of the royal Canadian air force, will now be separate from the army. Bishop Wells was among those retired by the army as being over 60 years of age. J. Bruce Hunter, formerly principal chaplain of Military District No. 3, has retired and has accepted the position of assistant to Rt. Rev. J. R. P. Sclater in Old St. Andrew's United Church, Toronto, during the latter's term of office as moderator.

* * *

Pastor Rides the Alcan Highway

From Dawson Creek to Whitehorse, along the 950-odd miles of the Alaska (Alcan) highway, the churches of Canada are represented by a minister who travels from camp to camp as their ambassador to the workers. This venture is part of the cooperative work in camp and war production communities undertaken jointly by the Anglicans, Baptists, Presbyterians and the United Church. The present missionary is Don Amos, formerly of Brantford.

* * *

And So Forth

The Presbyterian Church in Canada has lost three of its distinguished leaders by death—D. T. L. McKerroll of Toronto, ex-moderator and for many years convener of the Pension Board; A. M. Hill of Verdun, Que., who died suddenly after a tour of western Canada in his capacity as convener of the General Board of Missions, an office which he held for many years; and H. R. Grant of Fort William, Ont., ex-moderator, known throughout this dominion as the original "sky-pilot" of Ralph Connor's books.

DECOURCY H. RAYNER.

Chinese Christmas Carol Published in America

Churches which, when holding international Christmas carol services, have found that no carols sung in the Chinese churches are available, will be glad to learn that the H. W. Gray Co., 149 E. 48th St., New York, has published the most popular carol in the most widely used Chinese hymnal. Words and melody are by Fan T'ien-hsiang (Prof. Bliss Wiant of Yenching University), with editing for American choirs by Dr. T. Tertius Noble.

Praise Eden for Moscow Success

Britain Hails Foreign Secretary for Diplomatic Victory—Ministry of Reconstruction is Organized

(Correspondence from England)

LONDON, Nov. 16.—There was a great welcome for Anthony Eden when he returned from Moscow to Parliament. His speech was understood to mark a historic moment in the life of the nations. Mr. Eden was praised from all sides for the part he had taken along with Mr. Cordell Hull in the Moscow conference. He did not disguise the fact that the conference had exceeded his best hopes. His words were marked by the gravity and sincerity which he always shows. He has always had a place of trust in the judgment of our people. That was confirmed when Lord Cranborne and he left their offices rather than appease Italy when she attacked Abyssinia. Now Mr. Eden has won for himself an increased measure of confidence. It is unlikely that he will ever be a popular orator, but he has judgment, courage and disinterestedness. In much of his character he will remind many older people of Sir Edward Grey. Lord Grey strove to be a "good European." Mr. Eden must seek for a larger parish.

* * *

Book Reveals Inner Life of Europe

Four writers with a right to speak have given us through the Religious Book Club a little book of importance: *Christian Counter-Attack, Europe's Churches Against Nazism.* These writers are Hugh Martin, who for 30 years has been working for the World's Student Christian Federation; Douglas Newton, a journalist who has traveled extensively in Europe and is a member of the editorial board of the Roman Catholic weekly, the *Universe;* H. M. Waddams, who has close contacts with all the Scandinavian countries; and R. R. Williams, who until 1940 was of the Church Missionary Society and has been in touch with the Continental Christian communities in London. It will be seen how these writers are in position to do what they set out to do—to give a documented account of the action of the Christian churches in the face of the terrible attack which has fallen upon them. It is a book of history. Upon much of the life of these churches silence has fallen, but what is known can be read here. There are interpretations offered but only briefly, and all of them are based on the facts which are given without any exaggeration or any attempt to conceal the limitations under which all who deal with the inner life of Europe in these days must work.

* * *

Set Up a Ministry of Reconstruction

Lord Woolton is to be minister of reconstruction with a seat in the war cabinet.

There has long been a demand for such a ministry. Now that it is to be formed with far-reaching powers, there is general agreement that Lord Woolton is a good choice for its head. He has won for himself a name as food controller, not only in Parliament but in the common household; and it is remarkable that the holder of such an office should be regarded with such good will as Lord Woolton has received. He has much to commend him in his new and important office. He is an economist by training and as chairman of Lewis's Limited he has had experience in business of the most varied kind. No one can be blind to the difficulties of his task in coordinating and inspiring the departments which will be concerned with food, work, homes and other necessary matters. But he has great powers entrusted to him, and his position in the war cabinet and his administration of the food control are a guarantee that he will be more than a man with an oil can.

* * *

Sees Clash Between Youth and Age

A postscript on the radio follows, as my readers know, the nine o'clock news on Sunday evenings. On Nov. 14 the speaker was Miss Barbara Ward, known as both an economist and an advocate of the Sword of the Spirit, the Catholic society which has many friendly associations with the Life and Work Movement. She had just returned from visits to America and Sweden, and reported that she had found two impressions abroad about Britain. To some it was personified by an old John Bull clinging obstinately to his past, and to others by a young John Bull, rising with strength and ardor to meet a new day. Which John Bull is to prevail? This was the theme of the speaker. She dealt with the many clashes with which Britain would have to deal. Would it be ready to accept an order in which there would be room at the same time for free initiative and the restraints which must go with true community life? Would it keep after the war the gains it has made in industrial life and at the same time hold fast to its deep-rooted belief in voluntary service without which there can be no true democracy?

* * *

Urges Third Alternative Between Fascism and Freedom

In the nineteenth century, Miss Ward said, Britain first fought the French Revolution and afterwards sabotaged the Holy Alliance, and for both of these provided a third alternative, liberal constitutional government. Will it now stand for another third alternative, between fascism on the one hand, and on the other an order in which self-management would be the master principle? But more important than all other clashes, she declared, would be the clash between an order based upon the scientific view of man and one expressing the Christian view. Could we have a national life in which the technical apparatus of science would be freely used by those who confess the Christian faith? Will it be possible to get rid of the assumption that we must be either "scientific" or "religious"? The speaker believed that Britain, by taking the third alternative and offering it to the world, might fulfill the hopes of mankind, and by rejecting it might miss its calling. EDWARD SHILLITO.

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A Christian Quarterly

RELIGION IN LIFE

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RELIGION IN LIFE
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Baptists Refuse To Bless War

North Carolina Convention Fails to Approve Cooperation—Many Towns Progress Toward Race Amity

(Correspondence from the Carolinas)

DAVIDSON, N. C., Nov. 23.—One of the most thoroughgoing reports ever submitted by its social service committee was partly adopted by the annual North Carolina Baptist convention in Winston-Salem recently. A longer debate was aroused by it than would have been likely in the past. Seasoned observers thought that ten years ago the items which were finally voted down would not even have been debated, but simply turned down without a word. As it was, a rising vote was necessary to decide. Those items of the report were adopted which recommended the endorsement of the Four Freedoms, tolerance of other races, support of the allied church league for the abolition of beverage alcohol and a declaration against asking the blessing of God upon war.

* * *

Disapprove Membership
In State Council

The convention voted to strike out two recommendations of the report: membership in the state council of churches and endorsement of Bible courses in public schools. The debate however made it clear that any congregation was free to join in local weekday religious education projects or to unite with the state council of churches. The convention felt that it was "out of order" for it to direct individual congregations to engage in such cooperative enterprises. A few years ago the editor of the principal Baptist paper in this state inquired why his denomination found it illegal to vote to enter the World Council of Churches, but not illegal to vote to stay out of it. He is no longer editor of the paper.

* * *

Opposition to Negro Police
Dies Down

Items of fact in the recent report of the North Carolina interracial commission give the impression of progress in justice and cooperation between the races in this state. In Charlotte four Negro policemen, who were appointed in spite of much noisy opposition, have done their work of policing the Negro sections so tactfully and well that the opposition has died out. That the crime rate of Charlotte has been materially reduced is due in large part to these policemen. At Rocky Mount, two truant officers have been appointed, one for white and one for Negro children. That city spent $14,000 in cooperation with the federal government to provide a community center, two parks and playgrounds for colored people. In Wilmington there is an interracial ministerial alliance which meets monthly, alternately in white and Negro churches.

* * *

Give Negroes Equality
In Policy Making

In Wilson there are about 1,000 Negro voters and an active Negro civic league. In Durham, the interracial council adopted an extensive program which includes among others the following points: persuading the press to refrain from headlining "Negro" in criminal reports, since "white" is never used if the criminal is of that race, and to publish more about cultural activities among Negroes; making provisions for adequate participation by qualified Negroes on the city board of education; and gradual development of sentiment which will result in representation of Negroes on all policy-making bodies of the city which deal with matters in which the two races are concerned.

* * *

Asks for a Negro
Political Party

The status of Negro education in South Carolina was discussed at the recent annual meeting of Negro college presidents, deans and registrars. K. W. Green, dean of the South Carolina State College, presented a six-point program, recommending (1) that Negroes talk the language of citizenship; (2) that a true history of Negroes be placed in Negro and white schools; (3) that Negroes of South Carolina be totally organized and support some particular program; (4) that Negroes launch a political party in the state and vote; (5) that Negroes launch a progressive program of social reconstruction; (6) that they promote a vigorous program of racial understanding.

* * *

Carolinas Are Losing
Their People

Eight of South Carolina's counties have gained in civilian population since 1940, 38 have lost. North Carolina as a whole showed a 3.9 per cent loss, as against the U. S. average loss of 2.4 per cent. Nineteen of North Carolina's 100 counties showed an increase, especially those where TVA projects or military construction and shipbuilding have been booming. Some counties have lost as much as 24 per cent of their civilian population in three years.

* * *

And So Forth

North Carolina's chief regret over the announcement of the now unpopular Reynolds that he will not again run for the Senate is that it is now impossible to register the state's feeling at the polls. Republicans had well founded hopes of beating him, but will make no serious effort to beat either of the two popular ex-governors, Hoey and Morrison, who will compete for the Democratic senatorial nomination.

Founders' Day at A. & T. College honored the memory of Dr. James B. Dudley, born a slave, who was president of that college 1896-1925.

A new board of correction and training will manage and supervise all correctional and training institutions in North Carolina. The first of its jobs is the establishment of a recently authorized state training school for Negro girls.

KENNETH J. FOREMAN.

Coffin to Visit England

Henry Sloane Coffin, moderator of the Presbyterian Church of the U.S.A. and president of Union Theological Seminary, New York, has left for Great Britain. He expects to visit Edinburgh and London to confer with churchmen.

Police Permit Gamblers' Exit

St. Louis Authorities Allow Escape of Slot Machine Operators—Name the Ten Greatest Men of Missouri

(Correspondence from St. Louis)

ST. LOUIS, Nov. 26.—The discovery by the newspapers that 88 slot machines were registered in St. Louis after having paid the federal device tax has exposed a scandal. Six police sergeants have been demoted. The president of the board of police commissioners has been the object of severe criticism because, after vacillating four days and weighing legal technicalities, he concluded that he did not have the legal right to issue search warrants on which evidence necessary for prosecution on gambling charges could be obtained. By the time the circuit attorney's office found a statute on which the sheriff could search the premises, all the slot machines had been moved to East St. Louis, Ill. The grand jury is expected to act soon.

* * *

Professor Fired for *Speaking Freely*

On Nov. 5 three eminent scholars presented a panel discussion on "The World Beyond the War" to a group session of the Missouri teachers' convention here. W. E. Garrison, literary editor of The Christian Century, represented Protestantism, Prof. Francis McMahon, professor of philosophy at Notre Dame University, Catholicism and Fritz Bamberger, of Coronet magazine, the Jewish faith. Applying their respective philosophies to the problems of the teacher, the trio was heard with interest and applauded with enthusiasm. The program was arranged and directed by Sterling W. Brown, associate regional director of the National Conference of Christians and Jews. Soon after his return to Notre Dame, Professor McMahon was discharged for refusing to allow the university authorities to censor his remarks.

* * *

Schoolboys Carry Outside Work

The public school officials declare that they are winning their fight to keep draft age youths in school. This is being accomplished by arranging part-time jobs for high school boys and girls in war plants, department stores, drugstores, markets and theaters after school hours and on Saturday. Work hours for students range from 9 to 30 hours a week. One high school announces that 53 per cent of its students are working after school hours; another reports that approximately 30 per cent of its students work. About 6,000 high school boys and girls in this city are now working part-time while carrying on their full schedules of school studies.

* * *

Name Ten Greatest Missourians

"The First Ten Missourians" in the history of the state have been named by the *Missouri Historical Review*. They are: Mark Twain, (Samuel Langhorne Clemens); Meriwether Lewis and William Clark,

the western explorers; Daniel Boone, who resided in the state for the last 25 years of his life and was associated with its early history; Senators Thomas Hart Benton and Francis P. Blair; Eugene Field, the beloved children's poet; James B. Eads, builder of Eads bridge; Joseph Pulitzer, founder and editor of the *St. Louis Post-Dispatch* and editor of the old *New York World;* and William Torrey Harris, who served as teacher, principal and superintendent of schools in St. Louis for 25 years and brought our school system international recognition.

* * *

Crane Will Address Church Federation

The annual meeting of the metropolitan church federation is to be held in the Third Baptist Church on the evening of Dec. 6. Because of rationing, no dinner will be served this year. Henry Hitt Crane, pastor of the Central Methodist Church of Detroit, will be the speaker. Clark Walker Cummings, executive secretary of the federation, will have an inspiring report to make to the representatives of the constituent churches when he tells about the splendid growth of weekday religious education, of the federation's success in dealing with acute racial problems while upholding the rights of the Negro, of the general acceptance on the part of all denominations of the principles of comity worked out for the establishment of churches in new areas of the city, and of the large attendance at meetings sponsored by the federation, including Easter and Lenten services, World Communion Sunday and a great Armistice Day service held in Christ Church Cathedral.

* * *

Thanksgiving Dinner Served to 600

For the 16th consecutive year a Thanksgiving dinner was provided for young men temporarily located in St. Louis. Mrs. Walter S. Burns 16 years ago solicited the support of a few friends to help her provide a Thanksgiving dinner for 200 young men away from home. From that informal entertainment a tradition has developed which is now supported by the Y.M.C.A. and 42 churches. They provide not only a Thanksgiving dinner, but an afternoon of entertainment for young men who cannot be with their families. This year 600 young men, most of them in military uniforms, were guests. They represented 3 foreign countries and 43 states.

* * *

Congregationalists Set Up Presbyterian System

The resignation of Truman B. Douglass as pastor of the Pilgrim Congregational Church to assume his responsibilities as executive vice-president of the Board of Home Missions of the Congregational Churches, with offices in New York, was mentioned in this column last month. His resignation was approved by the Congregational Council, as the Congregational churches term their organization. The council is made up of both ministers and laymen from each of the Congregational churches in this area. Each of the member churches has agreed not to call a minister and not to sever its relations with a minister until the approval of the council has been given.

HAMPTON ADAMS.

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Lisbon Catholics Worry over Pope

Fear Injury Will Come to Pontiff and to Vatican—Portuguese Prepare to Fight 'If Need Be' for Peace

(Correspondence from Portugal)

LISBON, Oct. 4.—One of the great preoccupations of Catholic Portugal since the occupation of Rome has of course been the situation of the pope and Vatican City. Rumors that his holiness was a prisoner shocked and horrified the entire Iberian peninsula, and even the denials by the Reich have done little to soothe popular feeling. The fact that the Vatican is surrounded by German troops, and rumors of the arrest of church dignitaries, together with the fear of what will happen if Rome is subjected to the intensive Allied bombing that other enemy cities have suffered, cause constant anxiety here.

* * *

Celebrate Knockout Of Italy

News is extremely difficult to obtain from Vatican City. The Portuguese post office has announced the cutting off of postal and telegraphic relations with Italy and the Vatican and with other countries. The last Italian passenger plane to arrive here before the surrender is still here and is not returning to occupied territory. Italian officials in Portugal have been cut off for weeks from all communication with Italy, and have not even received any money. Great optimism that the war will end much sooner than anticipated was felt in neutral countries on the surrender of Italy. Here cheering crowds in the city's main square greeted the announcement when it was posted up outside a newspaper office. The Portuguese authorities immediately took the opportunity to point out that if Italy had had the sense to keep herself neutral, as Portugal has done, she would not be where she is today.

* * *

Protestants Persecuted By Fascists

Belatedly, it must be admitted, news of Protestant church activities in Italy under the Fascist regime arrived here. The report states that while actual persecution of the Protestant faith did not take place, every obstacle to its development and well being was put in the way of members. Time and again attempts at evangelizing were quelled, particularly outside towns, while the expulsion of pastors was a regular occurrence. This is insofar as the legally recognized Protestant churches were concerned. Unofficial groups such as the Pentecostal community suffered real persecution, with the arrest of many of their members. Apparently the Fascist state regarded the existence of Protestantism on its soil as a concession, and not as a liberty.

* * *

Catholics Plan Reconstruction Of Hungary

From Hungary comes encouraging news of the Catholic youth movement, founded by the young Jesuit priest Jenö Kerkai, which was put under the supervision of Kalot in 1936. The movement aims at forming a generation of peasants who both morally and practically are prepared to face the life of the future. It extends, through 1,500 village centers, to 3,500 villages. Twenty schools are training 3,000 young scholars to be future directors of the movement under the supervision of 100 technical professors. Thirty thousand young men have already passed through the movement, which has its own crafts and arts centers for cultural development and its own amateur theatrical movement.

* * *

Says Bells Will Ring Again

One of the subtler stories comes from Belgium in recent weeks. As in other occupied countries, one by one the church bells have been removed from their steeples. The day after the Germans had removed those from a church in the suburbs of Liège, the priest of the parish addressed a letter to his parishioners. "Last Friday," he wrote, "we saw two of our bells depart. Sharing the lot of our workers, who have gone to foreign lands, they have left to do their war work. Yet their profession was of peace and prayer. They will have fulfilled their mission faithfully until their last day. In order that they may be forced to kill, they themselves must be annihilated. Faithful to God and their country, they will die. They will have their resurrection."

* * *

Portuguese Prepare For War

Neutral Portugal is now entering upon a phase of ever more vigilant watchfulness of the course of the war, beginning with the biggest military maneuvers that the country has ever seen. These are combined with civil defense maneuvers, in which every citizen must play his part. Lisbon looks like a war-conscious city. Windows are criss-crossed with sticky paper (a precaution long since abandoned as useless in belligerent countries), black curtains obscure all light, street lights are dimmed, barrage balloons sail above the city in a sky cloven with searchlights practicing the trapping of enemy planes. Recently British ships in convoy delivered here tons upon tons of American and British munitions, tanks, cars, anti-aircraft guns, airplanes, shells, machine guns. "If you wish for peace, prepare for war," is the strong line now taken by the government, who declare that whatever happens, Portuguese neutrality shall be preserved—by force if necessary.

* * *

No Comment on Russian Revival

Portugal showed great discretion in her attitude to the enthroning of Metropolitan Sergius of Moscow. Rabidly anti-communist in every sense, Catholic circles in both Iberian countries could not be persuaded that this was not a trap. Unlike the nazi-controlled press of France, the state-censored press here did not give way to propaganda slashes at Russia and her regime on this count. The whole thing was passed over in dignified silence, save for a few reserved comments.

* * *

Noted Calvinist Dies

Calvinist circles will mourn the death of Prof. Auguste Lecerf in Paris, recently reported here.

JOSE SHERCLIFF.

Neff Blames U.S. For Present War

Baptist Leader Says America Caused Second World Conflict—Churches Plan Drive on Liquor Traffic

(Correspondence from Georgia)

MACON, Nov. 23.—Fraternal messengers had a busy time in Atlanta this past week. The Georgia Baptist convention, the North Georgia Methodist conference and the Baptist missionary convention of Georgia (Negro) met in annual sessions simultaneously. The Georgia Baptist convention heard Pat M. Neff, president of Baylor University and of the Southern Baptist Convention, declare that because the United States defaulted so completely on her international responsibilities following World War I, she must accept a large measure of blame for the present conflict. Speaking on the subject of Baptists and religious liberty, he said: "Religious liberty is America's distinctive contribution to the science of government. . . . While America was in the making Baptists rocked the cradle of religious liberty, often going to jail rather than compromise their convictions." Other keynote speakers on the program included C. Oscar Johnson, pastor of the Third Baptist Church, St. Louis; E. D. Head, president of Southwestern Theological Seminary, Fort Worth; and Mrs. J. M. Dawson, Waco, Tex.

* * *

Pledge Opposition to Liquor Traffic

In adopting the report of its social service commission, the convention went on record in favor of an uncompromising crusade to combat the liquor traffic in the state. A militant speech urging aggressive opposition to the menace, delivered by Louie D. Newton of Atlanta, was frequently interrupted by applause and Dr. Newton was given an ovation at the end. Approval of a recommendation by its executive committee authorizing a $1,000,000 expansion program for the Georgia Baptist hospital, endorsement of a $1,000,000 endowment campaign by Mercer University, and acceptance of a plan for an enlarged ministry in defense areas and camp communities were among the principal actions of the body. Record contributions to missions and benevolences for the current year were reported. Fred S. Porter, Columbus, was re-elected president.

* * *

Methodists Wage Fight On Liquor

Both the South Georgia Methodist conference, holding its sessions at Tifton, and the North Georgia conference, meeting in Atlanta, attacked the liquor traffic in vigorous fashion. Bishop Arthur Moore, presiding over both conferences, voiced their sentiment when he declared: "Methodism has no intention to make any armistice of any nature with the liquor forces. A thing that is morally wrong cannot be made right by any legal procedure. It is high time for us to let every man in political office know he cannot be indifferent to this evil and keep our support." Both conferences officially requested church authorities to return

Bishop Moore to the Atlanta area for another four years, and both heard reports outlining Methodism's non-political "crusade for a new world order," which urges international collaboration and condemns isolationism. Reports by district superintendents indicated that numerous churches have completely liquidated their indebtedness during the current year, that many others have greatly reduced their obligations, that the raising of the pastor's salary has been a pretty general practice, and that contributions to missions and benevolences have shown a substantial increase.

* * *

Advocates Practice of Religious Faith

Delegates to the North Georgia conference heard Norman Vincent Peale of the Marble Collegiate Church, New York, declare that "we ought to conceive of religion not only as a theology and as a creed, but also as a medicine to heal the mind of fear and worry. . . . The greatest disease in America is fear, the real cure of which is the practice of religious faith." Other principal speakers included Elmer T. Clark of New York, representative of the Methodist Board of Missions, and Chaplain Carl Stanley, who served in North Africa with the forces under Gen. Mark Clark. Relating some impressions gained in an interview with Britain's General Montgomery, the chaplain said: "The general always finds 30 minutes each day for Bible reading and prayer, whether atop a tank or in a pup tent."

* * *

Florida Churches Hold Conventions

The 17th annual convocation of Congregational Christian ministers of Florida and the southeastern states, in session at Daytona Beach, heard Richard M. Vaughn, for more than 30 years professor of theology at Andover-Newton Seminary, lecture on "Fundamental Christian Beliefs." Lectures on a Christian world order were delivered by President Malcolm Boyd Dana of Piedmont College, Ga. The synod of Florida of the Presbyterian Church, U.S.A., held its annual sessions at Lake Alfred. James M. Howard, pastor of the First Presbyterian Church, Fort Pierce, was elected moderator. Principal speakers included E. B. Paisley of the Board of Christian Education, Philadelphia; Clayton T. Griswold, representing the General Council of the church; Henry Little, Chicago, secretary of the Board of Foreign Missions; and Henry M. Edmunds, dean of the chapel at Rollins College.

* * *

Presbyterians Express Desire to Unite

Greetings were presented to the synod by a fraternal messenger from the Florida synod of the Presbyterian Church of the U. S. (the Southern Presbyterian Church). In reciprocating the greetings, the synod in session expressed the hope for closer fellowship between the Northern and Southern churches and for the coming of the day when the spiritual unity which prevails between the bodies may be consummated in organic union.

* * *

And So Forth

Sessions of the 94th annual convention of the Christian churches of Georgia were held in Athens. Outstanding speakers were William T. Pearcy, Indianapolis; H. E. Moore, Little Rock; W. B. Clemmer, St. Louis; Helen Welshimer, Canton, Ohio.

The Florida supreme court has issued a decision upholding union labor's closed shop contract with the Tampa Shipbuilding Co. A suit brought by Attorney General Tom Watson contended that a contract requiring all workers in the plant to be union members was contrary to public policy, created a monopoly in restraint of the equal right to work and violated the law and constitution of Florida.

Eugene Cook, state revenue commissioner of Georgia, in announcing an expanded enforcement campaign to purge crooks from the liquor business, has appealed to the federal government to stop sanctioning the sale of liquor in the state's 122 dry counties with its tax collections.

J. Maurice Trimmer.

Honor Knubel And Miller

Climaxing the celebration of the 25th anniversary of the founding of the United Lutheran Church in more than 4,000 congregations on Nov. 14 was a service in the Lutheran Church of the Reformation on Capitol Hill, Washington. Frederick H. Knubel, the church's first and only president, and E. Clarence Miller, its first and only treasurer, were there honored in the establishment of the Knubel-Miller Foundation. This foundation is intended to support a lectureship on "A Better Church Through a Better Ministry." Among the participants in the service were Oscar F. Blackwelder, minister of the Church of the Reformation, Paul Scherer, pastor of Trinity Lutheran Church, New York, F. Eppling Reinartz of Philadelphia and Gerhard Lenski, president of the Lutheran pastors' association of Washington.

Fisher Articles Issued In Pamphlet Form

The four articles on "A Balance Sheet on Japanese Evacuation" which appeared in The Christian Century for Aug. 18 and 25 and Sept. 1 and 8 have been reproduced in pamphlet form by the Committee on American Principles and Fair Play, 2234 Telegraph Ave., Berkeley 4, Calif. Copies may be secured from the committee at 10 cents each, $1 a dozen or $6 a hundred. The pamphlet is the best factual resumé of an issue which affects every American. Galen Fisher is the author.

Churches Note Large Rise in Giving

Nineteen of the major Protestant churches report an increase of more than $24,000,000 in contributions received in 1943, according to Harry S. Myers, secretary of the United Stewardship Council. The total contributions reported amounted to $376,946,856 in 1943. Highest per capita giving was among the Society of Friends and the Church of the Nazarene.

Pugh Sees Chaplaincy as Permanent Institution

William Barrow Pugh, stated clerk of the Presbyterian Church, U.S.A., who recently returned from a 40,000-mile tour of the war fronts, stated to a representative of the Religious News Service that he believed that the religious chaplaincy will continue to be a major responsibility of the church after the war.

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Willett, Clark

Prays Soldier Son May Avoid Hate

Paper Awards Prize in Prayer-Writing Contest—Ministers Organize to Rid Chicago of Restrictive Covenants

(Correspondence from Chicago)

CHICAGO, Dec. 6.—The *Chicago Daily News* has just concluded a contest for the best wartime prayer by a woman with loved ones in the armed forces. The prayer selected for the first prize has some significant features. One of the writer's petitions is that her son may not "throw away his soul in bitterness or hate." Another is that he may realize that he is involved in a man-made evil in a world in which God's will is brotherhood for all men. Some 3,000 entries were received in the contest. The contest editor says this is the largest response in any of the numerous contests which the paper has conducted.

* * *

Ministers Discuss Race Friction

The Chicago church federation devoted its Monday ministers' meeting last week to the subject of race relations. Albert W. Palmer, president of Chicago Theological Seminary, restated the principles approved in many national and international church conferences. A. L. Foster, secretary of the Urban League, spoke of the points of tension. He declared that the number one conflict between Negroes and whites is the perpetuation of a superior and inferior ideology and the prevention of normal relations which would remove it. This finds expression, he said, in schools, theaters, art galleries, parks, housing and employment. Restrictive covenants which have kept Negro citizens in an area one-third the size required for their decent housing came in for frank and factual handling. It was recognized that while some churches and synagogues had signed such covenants, federal housing of Negro and white tenants without segregation was functioning successfully. The conviction was registered that the churches could not side-step the harm done by segregation nor ignore the success of non-segregation.

* * *

Oppose Educational Discrimination

Chicago school authorities' administration of school laws, Foster continued, keeps the letter of the law but, through double and triple shift sessions, deprives the Negro of equal educational opportunity. He said that at present Negro-white relationships are most satisfactory in the field of employment. He reported that delinquency is increasing among Negroes, the same factors being responsible as for the increase of delinquency among whites, together with an added factor—the recklessness induced in Negroes by resentment. J. Harry Cotton, president of McCormick Theological Seminary and chairman of the church federation's commission on race relations, said that his commission intends to bring together representatives of every church in the city to develop a cooperative program of action on this critical and important matter.

* * *

Protestant Youth To Have a Week

The United Christian Youth Movement, which includes the youth organizations of most of the Protestant denominations of America, plans a national youth week, Jan. 30-Feb. 6. Isaac K. Beckes, director of the youth work of the International Council of Religious Education, is the executive director of the United Christian Youth Movement. The 42 Protestant denominations and the 30 state councils of Christian education which belong to the International Council will participate, together with the Boy Scouts of America, the Y.M. and Y.W.C.A. and the International Society of Christian Endeavor. A project pamphlet entitled *Christian Youth in Wartime Service* has been prepared. It is planned to have representatives of other races, nationalities and denominations take part in the climaxing observance on Feb. 6 in each youth organization program across the country.

* * *

And So Forth

Garrett Biblical Institute, now affiliated with Northwestern University, has announced that the 90th anniversary of its establishment will be observed during 1944.

CHARLES LESLIE VENABLE.

Ballou Returns from Asia

Congregational Missionary Describes Conditions in Philippine Islands

NEW YORK, Dec. 6.—A large audience convened by the Foreign Missions Conference and the New York federation of churches greeted the 500 missionaries who returned from east Asia on the Gripsholm this week. Among the speakers was Earle H. Ballou, Congregational missionary who was interned at Baguio, P. I. As reported in the *Chicago Tribune* by Gwen Dew, former Far Eastern correspondent, he said: "In this camp at Baguio there are more severe restrictions than elsewhere and there have been several tragedies which we cannot reveal at the moment. The American-educated commandant is less inclined to give decent treatment and holds the internees under rigid discipline. This has especially applied to students of the Chinese language among the missionary group."

Says Many Choose to Stay

Dr. Ballou continued: "I have the highest respect and admiration for the American community at Santo Tomas camp [Manila], where each has made adjustments to conditions they never dreamed would face them. A poll was taken recently as to whether these people wanted to be repatriated and the majority said no, adding, 'We are going to sit it out and be here ready for the reconstruction period.'"

Bishop William Payne Roberts of the Episcopal Church, who returned on the Gripsholm from Shanghai, reported that missionary work continues in the large areas which are not under Japanese mili-

tary control. "In Shanghai a large memorial church [probably the Moore Memorial Church, a Methodist institutional church. —EDITOR] is used as headquarters by the naval landing forces," the bishop said. "In many places the Chinese Christians have continued their tasks in the face of extreme danger. . . . At the time of our departure from Shanghai for the repatriation ship, our Chinese friends lined the roads for miles and waited for many hours just to wave at us. . . . We could not say good-by but they knew we would return."

Says Japanese Were Kind

Miss Thomasine Allen of Franklin, Ind., spoke for the missionaries who were in Japan, the *Tribune* account stated. She was held prisoner for 21 months. Food was poor but Japanese children came to the camp to sing for the internees and many Japanese were kind to them. Food sent by the American Red Cross did not arrive but that supplied by the British Red Cross did. Many of the repatriates left relatives still in prisons in east Asia. They had heard little concerning what had happened in the world since their internment.

Churches Send $25,000 to India for Famine Relief

The Protestant churches of North America are sending $25,000 to the National Christian Council of India for use in famine relief, Miss Sue Weddell, secretary of the India committee of the Foreign Missions Conference, reports. The conference has made representations through Dr. A. L. Warnshuis to the state department in Washington to take all possible steps to send supplies to the starving people. Persons who desire to add to this contribution, which is made only as a beginning, are invited to write Miss Weddell, Foreign Missions Conference, 156 Fifth Ave., New York.

Cooperative Interracial Farm For Japanese-Americans

Fred Shorter, minister of the Church of All Peoples, Seattle, has announced that a cooperative interracial farm will soon be established near Deer Park, north of Seattle, for loyal Japanese-Americans and others. It is said that a substantial sum has already been raised to purchase the farm. Spokane valley pastors are protesting the appointment of a committee by the chamber of commerce to prevent Japanese-Americans from buying or leasing property.

Quakers Ask Help to Aid Indian Famine Victims

The American Friends Service Committee, 20 S. 12th St., Philadelphia, has obtained official permission to ship $100,000 worth of powdered milk and other supplies to aid famine sufferers in India and is taking immediate steps to do so. Persons who desire to participate in this enterprise may use the above address. The British Council of Churches, representing the Churches of Great Britain, recently sent $10,000 to aid starving Indians. The Foreign Missions Conference, representing the missionary societies of the American churches, sent $25,000. Indians are said to be dying at the rate of 10,000 a week. The famine area includes Calcutta and much of Bengal. It also extends into central and southern India. Little aid is yet available from governmental sources. Canada is said to have offered wheat.

36 Passengers of Gripsholm Held

Churches Greet Hundreds of Returning Missionaries—Laborite Says Britain Is Swinging Toward the Left

(Correspondence from New York)

NEW YORK, Dec. 3.—New York city churches and agencies, as well as friends and relatives, had a busy time last Wednesday when the exchange ship Gripsholm arrived at a pier in Jersey City a day earlier than expected. As the ship came through the harbor to dock, the passengers joined in singing, "God Bless America." Twenty of the repatriates had to be carried off on stretchers and 400 required financial aid. The Red Cross distributed over 20,000 letters to the incoming Americans. Church groups had secured clothing and other articles for those who needed such assistance. A meeting will be held Sunday under the auspices of the Foreign Missions Conference and the Greater New York federation of churches in St. Nicholas Collegiate Church, Manhattan, to welcome the missionaries. Thirty-six of the passengers were detained at Ellis Island, most of them because their papers were in "war-caused confusion," but some because of "more serious reasons."

* * *

Churches Attack Bad Housing

Many press headlines, based on a report given out by a Brooklyn grand jury, have led the city and the country to believe that there is a great crime wave in "Little Harlem." Unfair and partly true statements have been made by those who would create a political issue or race tension out of an admittedly difficult situation. Certain facts seem to stand out. The full statistical police reports show 2,585 cases and 5,098 arrests for 1942, while the 1943 10-month total is only 1,591 cases and 3,950 arrests, a smaller percentage total in each category. The police report is a "flat denial" that there is any "crime wave" in Brooklyn's Bedford-Stuyvesant area. A health report, on the other hand, told of disease ravages in the area. Ten thousand cases of syphilis have been reported in the area in the past five years, with a tuberculosis death rate four times higher than the rest of the city's. The Brooklyn Social Planning Council, an interfaith group made up of 78 agencies, maintained that "people who, because of economic pres-

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sures, are forced to live in overcrowded, substandard flats, need opportunities for constructive recreational and community activities as an outlet for their energies, instead of more frustration and repression." A plan for increased recreation and social service facilities was outlined by the council, through the use of churches, schools and other public and private buildings.

* * *

British Laborite Says U. S. Is Reactionary

At a meeting of the League for Industrial Democracy, James Griffiths, British Labor member of Parliament, gave a striking picture of the Britain of the future and frankly answered questions about his opinions of America. He said he had found that in America "there is a great nostalgic desire to go back to what you call 'free enterprise.' That means control of certain interests. The British people do not look forward to the end of the war as a time to go back. In fact, we look forward with fear that we might go back. . . . Industries which are anti-social have reached the place of monopolies. . . . All industries should be made subject to public supervision, especially in questions of price control and profits. We accepted the Beveridge plan as a symbol of security. We have a planned economy for war and we look forward to a planned economy for peace. Shall it be international cooperation and peace, or shall it be international economic competition and death? Especially we insist that we must not give the making of peace to that group which represents special interests. It must be the nation—all the people—who will make the peace."

* * *

Churches Care for a Few Soldiers Overnight

Two more Protestant church service clubs opened dormitory units for housing men in uniform on Saturday. Madison Avenue Presbyterian Church, Manhattan, provided Saturday night sleeping facilities and hot breakfast on Sunday morning for 20, while Christ Church Methodist, also of Manhattan, provided similar facilities for 35. Both units are following the pattern instituted by the Service Men's Council calling for a high quality of individual service and personal attention to the needs of a small group of men. Bed and breakfast are provided at a cost of 50c per person, with towel, soap, showers, comfortable lounge, reading and writing facilities and literature describing the sightseeing and recreational opportunities. A number of other Protestant church service clubs are operating similar week-end hospitality centers. One of these, Central Presbyterian Church, just celebrated its first year of operation. In that period it has registered over 2,100 men in uniform.

* * *

Historic Church To Relocate

The Church of St. Matthew, the oldest Lutheran church in the United States, voted on plans for relocation last Sunday. The charter for the church was signed on Dec. 6, 1664. The present buildings are to be taken over by the Missouri Lutheran Synod to expand its work among the colored people. The present pastor, Adolph Wismar, said the new site for the church will be determined by the Atlantic district of the Synod. St. Matthew's is one of the few Protestant churches in America that have always maintained a parochial school of its own.

* * *

New Youth Center For City

New York city has a Protestant youth center. An eight-room apartment atop Presbyterian Labor Temple has been obtained by the youth division of the federation of churches and has come into active use this past month. As many as four groups a week have already been meeting there to study community problems in preparation for starting their own neighborhood church youth councils or to lay plans for meeting the problems youth face now and after the war. It is planned to hold conferences where young people can live together for eight days, going to their jobs during the day and their church on Sunday, but spending the remainder of the time in cooperative living and conference.

* * *

And So Forth

James W. Johnson, an outstanding Negro lawyer in the city, was sworn in last week as the collector of internal revenue for the second-largest collection district in the country.

According to a report from Maryknoll, Catholic missionary headquarters in the United States, over 90 per cent of the Catholic missionaries are still at their posts throughout Asia.

The city welfare department reports a decline of over 50 per cent in city relief cases. Only 93 out of the 70,000 individuals involved are classified as employable.

J. Henry Carpenter.

Seek Information on Caribbean

The Anglo-American Caribbean Commission has recently set up a Caribbean Research Council and is seeking personnel who can digest data on such questions as soil conservation, fisheries, nutrition, forestry and land use, according to World-over Press.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Doughboys in Ireland (Col.) *Comedy.* All about the Irish-American soldier who meets the daughter of the clan which runs the village near the camp, this *pleasant but undistinguished* little film was obviously designed mainly as opportunity for Celtic songs by Kenny Baker and "The Jesters." M, Y, C

Lassie, Come Home (MGM) Donald Crisp, Edmund Gwenn, Elsa Lanchester, "Lassie," Roddy McDowell. *Drama* of the devotion between a boy and a collie, climaxed by the long, arduous flight of the dog back from her new home in Scotland to the Yorkshire cottage. Delightfully photographed in technicolor, sympathetically acted, this is *excellent family fare.* M, Y, C

Never a Dull Moment (Univ.) The Ritz Brothers. *Farce.* Comedians hired by gangster night-club operators who mistake them for jewel robbers. *Inane* slapstick in an *unsavory* atmosphere.

Our Alaskan Frontier (War.) *Documentary short* in technicolor, featuring scenery, towns, fisheries, new farming ventures. More than just a travel feature, this attempts to give overall idea of resources and trends. *Informative.* M, Y, C

Prairie Chickens (UA) *Farce* about two cowboys, one of whom gets mistaken for visiting millionaire. *Dull, ineffective* slapstick.

Youth in Crisis (The March of Time) *Documentary.* Statistics on increase in juvenile delinquency presented in dramatic form, with conjectures as to causes and some proposals which have been advanced as cure. An *effective* presentation of a social problem, even though there is little conviction in presentation of proposed solutions. M, Y

BEST CURRENT FILMS

For Family: Bambi, Hit the Ice, The Human Comedy, In Which We Serve, My Friend Flicka, Report from the Aleutians, Saludos Amigos, The Silent Village, Spitfire, This Is the Army, Thousands Cheer.

For Mature Audience: Action in the North Atlantic, Claudia, The Constant Nymph, Desert Victory, Gaudalcanal Diary, Holy Matrimony, Mission to Moscow, The Ox-Bow Incident, Random Harvest, Shadow of a Doubt, This Land Is Mine, Watch on the Rhine, The Young Mr. Pitt. 12-15-43

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After Bishop McConnell had read

From Victory to Peace

by PAUL HUTCHINSON

he wrote

RESIDENT BISHOP
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December 1, 1943

PAUL HUTCHINSON'S book is noteworthy in more respects than I can mention here. One of his fundamental aims is to keep in mind both the idealistic and realistic factors in the discussion of the present world confusion. He succeeds in doing this by showing that the ideals laid down by the churches are, to use his own words, both attainable and required.

He does more than this. He shows with surpassing sureness of grasp and vision the wide scope of the present world tragedy and its determining factors. We have said so much about a "global" war that the term has become trite. If we look at the underlying facts about any global problem today, one of the aspects which ought to be obvious is that the majority of persons upon the face of the earth belong to the so-called colored races, that is the non-white races. Another such fact is that the majority of persons in any global survey are hungry most of the time. These two propositions are not at all the main thesis of Dr. Hutchinson's book, but they keep coming into view on page after page.

The attitude of the so-called superior races to the peoples of color and the indifference of the professedly superior to the physical distress of the majority of their fellow men ought to prompt us, if we may use Bishop Berkeley's expression, "to harbor odd thoughts." I can well remember the day when a leading social thinker in this country announced that the so-called civilized peoples of the world need have no fear of the peoples of color because civilization had thoroughly mastered the control of science for military purposes! It was not a half-century ago that this utterance was published. Japan has made that pleasant illusion seem very silly indeed. What I started to say, however, was that one cannot read Dr. Hutchinson's book without having the genuinely global questions, filled as they are with explosives for world-wide wars before the present century runs out, crowding constantly upon the mind.

The various positions taken by religious bodies are finely summarized and yet without hasty acceptance. They are stated as absolutely essential ideals. If anyone is disposed to quarrel with them for being overidealistic, I would recommend the careful perusal of Dr. Hutchinson's discussion of the various secular propositions for peace which many of our professed experts are serving up to us. It is a veritable tonic, for example, to see how completely Dr. Hutchinson disposes of the Lippmann propositions as a basis for peace. He expresses his fear that the governments "are drifting toward a bad peace." Drifting is the right word. It implies a lack of driving power and an inability to chart a course, to say nothing of the willingness of secular-minded individuals and groups to give the nations vicious shoves further into the evil currents. This book recalls us to the lights along the true course and points out the only sources from which adequate global power can come.

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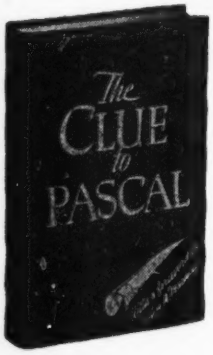

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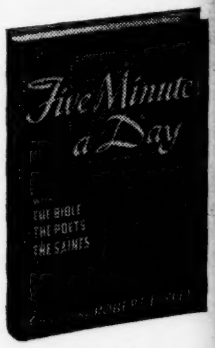

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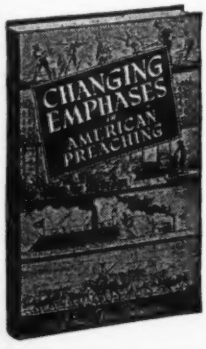

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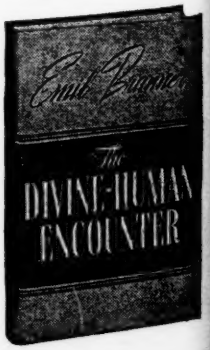

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